

LEND A HAND

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WITH the midsummer months the suffering from poverty in the cities ceases so far that many of the organizations of relief in the cities close their offices. With the early spring there begin processes of industry which have been suspended in the mid-winter. The laborer of least ability finds occupation if he will, and the agencies of winter for the relief of those who have no wages suspend themselves, or should suspend themselves, till another winter.

For friendly visitors, or, indeed, for all persons who have engaged themselves in systematic "charity-work," the business of the summer and autumn is so to put on their feet those for whom they have cared that in another winter they may be self-supporting.

In all work in cities, which are suffering from what we have called in another place "the congestion of cities," the first impulse is to remove from the miserable tenement in a dark and hot street the person or the family who has needed care. Anything seems better than the crowded quarters of the winter. And, as the captain of an emigrant ship orders all the passengers on deck at a certain hour, whatever the weather above, so that beds and bunks may be aired once a day, we have a perfectly genuine feeling that if, once a year even, we can clear out the tenement we have gained something. If only the voyage were ended, so that no one need return to that tenement in the fall!

The arrangements for "Country Week," and "Sea-shore Homes," meet in a very scanty fashion the necessity thus felt. The farther they can be carried the better. Even the daily sea excursion which New York provides so freely, in which the voyager returns at sundown to the cave which has been emptied for the day, is better than nothing.

CAREFUL students who look beyond this day and week ask themselves whether this congestion cannot be permanently relieved, by giving to the large and small country towns their share of the amusements, the excitements, and in general the attractions which have caused the congestion of the cities. To enterprises for such purposes, Mr. Tangier, Miss Remington, Mr. Grace, and Miss Priscilla have lent themselves in the passages of their lives, which have been put on record for the readers of this journal. The success of enterprises of the same sort in "Hampton" has been the principal subject of the book, by which the author of these lines has tried to advance the same reforms. The observations of our readers in these summer outings of this month of August will enable them to add their own suggestions. And in

any careful conversation or thought on the matter it will appear that to obtain a right balance between the population of cities and the country is an enterprise much more difficult, as it is much more wide, than that which adjusts the machinery of the personal relief of people in immediate need.

THE little notices which, from month to month we publish in the department of LEND A HAND which is devoted to the work of clubs often contain suggestions of great importance in this direction—of such importance, indeed, as is not measured by the scale of the action immediately described. The spirited work of the King's Daughters in Eliot, Maine, has resulted in the establishment already of a reading-room which will enlarge into a library for the benefit of all that spirited town. A society of nearly 1,000 persons has taken the matter in hand in a town which does not number in all 1,600 inhabitants.

The people of Maine will have an opportunity of seeing what has been done there this summer, in a pretty summer festival which has been planned for one of the August days.

THE system by which public libraries come in to supplement common school instruction makes them, indeed, a very important part of our national plans for education.

The western states might fairly devote to these, if they chose, a part of the nation's princely gift of one-sixteenth part of the public domain. For to public education, of course, does the daily work of the public libraries belong. The machinery for the detail of the system is no longer new. The demand for its improvement is steady and sure. In the three southern states of New England there are nearly 500 such libraries in operation. The statistics for the three northern states would probably show an equal proportion in them.

In many instances, the liberality of some grateful citizen has supplied these libraries, in books or funds or both, with all that heart could wish. Surely there is no way in which one would rather have his memory preserved to after time than as being the benefactor who had led so many of succeeding generations to the first full draughts from the well of knowledge. How glad a thing to be remembered as Joshua Bates is in Boston, as Benjamin Franklin is in Franklin, as Joshua Winn is in Woburn! How great a thing to have a boy or girl who is revelling in the first delights of literature, dumb with the first joy of Shakespeare, or Walter Scott, or Thackeray, or George Eliot, look upon the smiling face of the founder, in the cover of the treasured book, and say, "I know him and I bless him though he never knew me. All this and how much more do I owe to him who founded the town library."

We are by no means sure that half the readers of these lines understand what is done by the great uniform courses of reading, which by a common interest in one series of subjects really create anew the social life of many of the smaller towns.

With the sympathy which animates students more heartily than any other workers, people want to study in the same lines, to be reading with the same purpose.

We are feeling our way in these directions, and we shall go much farther than we have gone. A man may be travelling in southern Florida, fifty miles from a church perhaps, farther yet from a library, with no school-house but an elementary primary school, and yet he shall find the tawny orange cover of the Chautauquan monthly. It is taken from the office by a man who is reading Goethe and Schiller that month, at the same time that 100,000 other Americans are reading Goethe and Schiller. He is reading good and full selections from their plays in the best translations. The magazine he handles, and the text-book in which he reads, give him good working notes, by which if he chooses he can extend his study, on the right hand and the left. This man, in his cabin next the tropics, has promised his daughter that if she will read the Chautauqua course he will, and they have enlisted in that great army. At the same moment a fisherman from Gloucester, sailing to try the hazards of the "*modus vivendi*," has joined in the same course, and takes his books into the fore-castle. The certainty that there will be an army of readers enables the publishers to manufacture the books at prices else unheard of. The certainty of sympathy and companionship gives zest to the lonely reader. If he is not in southern Florida, if he is not in the fore-castle of a fisherman, he finds other companions. If he is in Tenterden, for instance, he belongs to the Chautauquan circle of Tenterden, and meets at the Old Stage-house. That is to say, the similarity of taste and need brings together ten, twenty, forty or a hundred persons, who meet in a club, which reads together, questions together, and, with a common sympathy, carries on a common work.

BISHOP VINCENT, to whose matchless executive skill, joined with his knowledge of the needs of America, we owe this wonderful organization, once described its work to me with this illustration :

Every father and mother who can send their sons and daughters to college. Now what Chautauqua means to do is this : When son and daughter come home at the Christmas vacation, and with praiseworthy swagger brag a little of what they have learned, the old folks at home shall be able also to talk of the *Aeneid* and the *Iliad*, the *Antigone* and the *Œdipus*, of the Edict of Nantes or the Navigation Laws, of the "correlation of forces" or "the survival of the fittest," as glibly as dear John or dear Mary, returning from Dartmouth or from Vassar. Precisely this is what his well-studied course achieves when its instructions are loyally followed.

THE LOVELY ANNE.

BY ELIOT B. GURTON.

IT was on a dull day early in November that Captain Ben Hawes stood at the door of a hospital, with a baby in his arms.

The door opened and a young girl stood waiting for him to enter.

"Can I see the captain?" he asked.

"Do you mean the doctor?" asked the girl.

"Yes, the doctor—the head doctor—I want to see her about my baby," he replied.

"Come this way then, there's no one in the office now," and the girl led the way to the office of the resident physician, knocked at the door, announced, "A patient, Doctor," and shut the door after the sailor had entered the room.

"You're the head doctor here, ma'am?" asked Captain Hawes.

"Yes, I am the resident physician," replied the doctor, a tall, slender woman, whose wavy hair and brown eyes, with her pleasant smile and low voice, made her most attractive.

"Well, you see it's this way: my baby is sick and I want him cured, and when I landed I asked the lady where I board who was the best doctor to go to, and she said I'd better come here and leave my baby here over the next voyage, to be took care of. I can afford to pay you well for keeping him, ma'am, and I'd take it kind of you'd consent, for I aint no women folks to take care o' him, and his mother's dead."

The doctor took the child from his father's arms, unwound the great coat that was wrapped around it, and examined it carefully, asking about its symptoms meanwhile.

The captain answered all her questions,

and at last said, "I'd like to tell you about my baby if you aint too busy."

"I am not busy to-day, and I want to hear all I can, so that I may know just what is best to do for him," said the doctor, and she leaned back in her chair, and laid the baby in a more comfortable position in her arms, where he lay, smiling in her face whenever she looked down at him.

"You see it's this way," began Captain Hawes. "Anne, that's my boy's mother, she was born in the same town that I was, and we always knew each other till I went to sea, and she went to the city to learn dress-making. Her folks all died while I was off to China, and I didn't know nothing about it for two years. They hadn't money nor land, and Anne had to earn her own living, so she went to work for a dress-maker in the city, and there I come across her when I landed. I was ashore a month that time, and we made up our minds to be married whenever I could get a ship of my own. I was commanding a vessel for a big firm then, and I'd signed for another voyage, but after that I'd set my mind on sailing my own ship, and Anne she was going to sail with me. I wa'n't lucky enough to get it next voyage, but in four years I bought the ship I wanted, and I called it 'The Lovely Anne,' and my Anne she had a cabin all fixed up nice in it, and we were married and sailed.

"It was curious to see Anne on that ship. She wa'n't like me, you know, she was slim and delicate like, and her heart was set on her books, and she was clever at 'em. I never saw so many books—out of a store—as she had in that cabin, and she'd sit and read by the hour together, and look off over the

water as if she saw things we didn't see at all.

"Well, we had good weather and a prosperous voyage, and the men they said Anne brought us good luck, and so it lasted for two years. Then we shipped for a longer cruise than we'd made since I was married, and of course Anne she went along.

"We had good luck till just after we sailed for home, and then we had storm after storm, and Anne she felt kind o' bad, for she knew 'twa'n't very long afore the baby'd come, and she was afraid the bad weather might do him a harm.

"Well, the last gale was fearful, and I had to be on deck all the time, and couldn't even get down to hearten her up now and then, and when the storm began to pass over, and I could leave the mate in charge, I went down, and there was Anne with the baby born, and no one to help her!

"I did everything I could for her, and she seemed to be all right for a week, but there must have been something we didn't know, for one day she went to sleep and never woke up in this world. I was sitting right by her, holding the baby, and I never knew when she went.

"We had to bury her in the sea, and then the mate and me we tried to take care of the baby by turns. We took a can of condensed milk and weakened it with water, and fed him with a spoon, and we made him a bed in one of the boats, and he'd lie there all day as contented as could be, and never cried. He didn't miss his mother—not half as much as I did. He slept with me when the mate was on deck, and with the mate when it was my watch, and he thrived and grew.

"When we got into port I got my landlady to get him a bottle to nurse from, and some more clothes, for sailors' washing had pretty much used up what Anne had made for him, and then we took him on the next voyage. This time we wa'n't

going far, so we took a goat along and he had fresh milk every day. We used to fill his bottle with milk and some honey every morning, and he'd suck what he wanted in the day, and then we'd fill it up again at night, so 't he always had enough. Then every Sunday we cleaned out the bottle and filled it fresh, and put clean clothes on the baby, and the men used to come and ask to hold him, and then they'd take him off and sing to him, and he'd laugh and crow at them.

"When he began to talk you'd 'a' thought the Lovely Anne stood still in mid-ocean to hear him! There wa'n't a man that didn't leave his work to come and hear him say 'Dada'!

"That was this last voyage, and somehow he aint seemed so chipper lately, and he's got kind o' peaked, you see, and the mate he says to me, 'Tell you, Captain, that young 'un he wants women folks, I guess, and you'd better let him have some mothering for a spell.' So I asked the landlady where I board when I'm ashore, and she said I'd better try the Hospital for Women and Children, because the doctors were all women there, and she had a cousin that was there five weeks, and she couldn't say enough in praise of it. So you see I brought my baby—he's going on fifteen months old now—and I'll leave him if you'll take care of him for me, and cure him."

"We will try to cure him," said the doctor, "and we'll take very good care of him. Wouldn't you like to see the room he will live in while he is here?"

"Yes, ma'am, I should," said the captain.

The doctor led the way to the children's ward, and introduced the captain to the nurse who would have the care of the baby.

"That's a tidy-looking girl," he said, "and she looks pleasant. I'd hate to have a cross one have my baby."

"We don't have 'cross ones,'" said the doctor. "Our nurses are being taught

their work, and they know that cross words or unkind treatment would be severely dealt with here. Will you leave the baby now, Captain Hawes?"

"I do hate to leave him. You'll be good to him, wont you, lass?" turning to the nurse, who stood ready to take the child.

"He aint never been away from me since he was born, and he aint got a mother to look after him."

The nurse's eyes filled with tears, and she said heartily, "You may trust me to do the best I can. I love babies dearly."

The captain kissed his baby many times, and laid him in the nurse's arms, then left the room without a word.

Silently the doctor followed him downstairs, and to the door. There he turned and held out his hand to her.

"If you'll only cure him for me I'll pay anything you ask," he said.

"I think we shall soon have him well and strong again," she answered. "There's not much amiss. He needs more care and different food now that he is growing older, and he needs to be on his feet more than you could let him be on shipboard. You will come and see him again before you sail, will you not?"

"Yes, ma'am, I'll come next Sunday if you'll let me. You see I've got to be busy with the cargo till then, and Monday we sail."

"Come Sunday by all means," said the doctor, and the captain went away.

When he came back on Sunday the doctor met him and went to the ward with him. The moment he entered, a shout of "Dada! Dada!" greeted him, and he saw his baby holding out his arms to be taken from the floor where he had been playing with some blocks and a ball.

Already the child's face had lost the white, thin look, and instead of being languid and weak he was active and moved without effort.

The captain hugged him close for a

moment, then held him off at arm's length, and looked at him.

"There aint no manner o' doubt that this is the place for you, sonny!" he exclaimed. "I guess you'll be able to ship with me next voyage."

For an hour Captain Hawes sat there holding his baby, and telling sea-tales to the four older children who were attracted by his face and had gradually come nearer and nearer till he noticed and spoke to them.

When he went away he tried to empty his purse into the nurse's hand, but she said, "We are not allowed to take money or presents, sir. Thank you all the same."

The doctor had gone back to her office, so Captain Hawes followed her there and gave her money enough to pay the baby's board for three months. "By that time I shall be ashore again and can come for him," he said, "and this," pouring the contents of his purse on to the table, "this I'd like to leave to give the nurses some treat they'd like. I wanted to give it to my baby's nurse, but she said she wa'n't allowed to take it, so I thought you'd be willing to spend it for them all some way."

"I will gladly do it," said the doctor. "It is very kind of you. As for the baby, Captain Hawes, you need not be anxious. There is even less trouble than I thought at first, and he will be all ready for you when you come back, unless something unforeseen comes up."

Nine weeks later the captain again stood at the hospital door, and asked for the doctor, and again the doctor went with him to the children's ward, and opened the door. For a moment the baby, who had looked up when the door opened, stood still, then with a cry of "Dada! Dada!" he ran across the room, and was in his father's arms in a moment.

"He is perfectly well," said the doctor a few minutes later. "If you will come down to the office I will tell you how to

feed him in future, and give you some medicines which you may need for him on the voyage."

The captain could not leave his child for a moment, so the nurse, a different one this time, dressed the baby in suitable clothes which had been bought for him, put him in his father's arms, and down-stairs they went.

The doctor gave Captain Hawes information and advice about the baby's diet, and at last said:

"I hope you will bring him to see me whenever you come ashore, Captain Hawes. There may be things I can help you to do for him, and I should be very glad to do it. We have all grown very fond of him."

"I'm sure you're very kind, Doctor. I can't thank you for all you've done for my baby, nor for being so kind to me. I wish I could. If ever you want to try a sea voyage you let me know, and I'll take you anywhere you say. You could have Anne's cabin. Nobody'll ever have it till the baby's big enough to have it, and I'll make you as comfortable as I can, and the Lovely Anne's an A 1, if I do say it."

The doctor promised that if she ever did want a cruise she would ask for the cabin in the *Lovely Anne*, and Captain Hawes went away with his baby, in a desperate hurry to show him to the mate, and to see him walk the deck of the *Lovely Anne*.

THE ENGLISH SOCIETY FOR THE PREVENTION OF CRUELTY TO CHILDREN.

BY JOHN WILLIAMS.

SCARCELY a day passes but there are brought before the magistrates in different towns and cities in England some of those inhuman wretches with whom the torture of children is a matter of supposed right and immemorial usage.

Fortunately for these helpless children the Society for the Prevention of Cruelty to Children has of late been very active. These inhuman parents and guardians of these little ones are being taught by the society that they may not use the wife-beater's plea, that "a man may do what he likes with his own." Only a few days ago at the Liverpool assizes a woman (?) was sentenced to penal servitude for life and her husband to seven years for gross cruelty to a poor helpless little girl. This is one of the heaviest sentences that the society has been enabled to get inflicted upon the monsters. Every such prosecution is, thank God! a widely read

advertisement of the rights of the little ones. The total number of cases dealt with by the London Society during the past three years has been 784. It is to be regretted that in a vast majority of these cases the magistrates have been content with giving the wretches very light sentences, and in many cases have confined themselves to mere warnings in order to keep the lust of cruelty within bounds. Within the past year 280 cases have been dealt with, of which but 52 were prosecuted, while the remaining 228 were simply warned. At the general meeting of the society under the presidency of the Lord Mayor, Mr. Mundella, M. P., urged the policy of extending the work of the society to all parts of the country by means of aid committees. "To the long list of horrors which the report disclosed they must add," he said, "the vast amount of physical and mental

torture inflicted upon children who were trained to a life of crime and vice. It was time that the state stepped in and strengthened the law, so that they might deal with children before they became pests to society and curses to themselves. Opposition must be expected in Parliament. They would hear a great deal about the rights of parents; but surely children had their rights as well as parents. It was time they held parents responsible to the state, not only in the interests of humanity, but in the interest of the state itself. At all events he hoped

they would be able to put an end to the practice of sending out children at all hours of the night in pursuit of occupations which were in reality in themselves mere begging operations, by following which so many boys and girls were laid open to all sorts of evil influences." It would be impossible to give the report as it stands in all its details of gross cruelty. One single case must tell the story of hundreds more still more revolting. A little fellow only four years old "stole some sugar," for which he was whipped on his bare limbs with a scourge of wire.

PRISCILLA'S EXILE.

CHAPTER XV.

It was about this time that Mrs. Pratt, who had returned early to town, and had nicely settled herself in her snug apartment, was startled by receiving a visit from no less a person than her friend Priscilla's chief counsellor.

Mrs. Pratt gave afterwards a feeling account of the event to an intimate friend. The card was handed in by the maid, at the door of her bedroom, while she was putting away some summer clothes. She was startled, as you may suppose, in fact frightened, at the unusual and unexpected honor; it passed through her mind there might be death in the family; but she went right in, without stopping a moment, "not to irritate him, as he is one of those punctual men that cannot bear to be kept waiting a minute."

"Well," continued Mrs. Pratt, on the latter occasion, describing the interview, "we shook hands and sat down, and there was an awful pause. Then of course I began on the weather, and little chat here and there, and, just to indulge him, led up myself to the state of affairs at Ruxton, for I knew well enough that

was what he had come for. He was just dying of curiosity to know how Priscilla's experiment was turning out. All these years he has not darkened my doors, and I knew at once it was not my *beaux yeux* that brought him. Sure enough, he settled himself back in that very chair you are sitting in, and began to ask questions in a slow manner that is very alarming. I felt exactly as if I was on the Bench, being cross-examined for some crime. But when I had warmed into the subject, I was really glad to have the chance to give somebody a piece of my mind upon this matter, and so I opened out right and left, and described the case just as I consider it to be."

This is, in fact, a very good account of the scene, during which Mrs. Pratt gave the counsellor a slight sketch of the life at Ruxton, the coming and going, the various guests, the ample table, and constant driving, checked here and there, when she verged upon diffuseness, by a timely question from her interlocutor leading her back to the main subject.

"Very agreeable? Oh! yes, nothing

could be pleasanter, but there is a terrible waste somewhere, with all that immense establishment. You know, my dear sir," she said, extending a small and very expressive hand, "it is absolutely impossible that any single woman should understand how to manage a household; and poor dear Priscilla, I am afraid, is very much imposed upon. But it is not that I so much mind. Of course, I have not the responsibility of her affairs, and I do not know whether she may or may not be exceeding her income. That is for others to investigate; but what I do regret is the waste, such a waste, of her life and accomplishments."

"In what regard?" asked her visitor, in order to give her time to draw breath.

"Why! to bury herself up there amongst all those common people, and away from her natural associates. To be sure the house has been crammed full of guests all summer, and then, again, why should she tie herself down to fetching and carrying for all those children, and for Mrs. John, who between ourselves never was very congenial to her? Poor John! I suppose he was a long-suffering man. Though to tell the truth she was remarkably pleasant this year—"

"Mrs. John?" asked the counsellor.

"Yes! Mrs. John. She has her faults, as most of us do, I'm told—but I must say that she agrees with me perfectly with regard to Priscilla."

"I do not quite understand where the difficulty lies," said he. "Is Priscilla's health failing?"

"Oh, no; her physical health is remarkably good. She looks ten years younger, and it seems she has got entirely rid of those nervous headaches she used to complain of so, in town—do you not remember? Often she was engaged when I called, so that unless I went right up-stairs to her bed-room I missed seeing her. Her health seems admirable; it is her mind I am anxious for."

"Her mind!"

"My dear sir, you have no conception how she has allowed her thoughts to run on the very ordinary interests of those people up there. The natives I mean, and also, well, even her—domestics. I hate to say it, but it seems as if she had rather spend an hour talking with that Jane than with her lawful relatives and friends. Jane is all very well, I do not mean to say but what she is a treasure, but then very illiterate, naturally; some of her expressions are very coarse, and Mrs. John is worried to death when her children pick up any of them."

"Do I understand you to say that Priscilla's language is deteriorating?" asked the counsellor.

"Oh, now, you are laughing at me!" cried Mrs. Pratt.

"Of course Priscilla is a lady, and a lady she will always remain; but I do not like to see her growing indifferent to the best society and wasting herself upon a parcel of vulgar people. She has two girls to do the work, and she treats them about like equals. Those girls will be spoiled, and their heads turned, for any other position. There is a young man there, too, John Baker, and she is so blind to their goings on, that, for aught I know, there may have been flirting and mischief behind our backs to any extent. I gave that John Baker my views as he drove me to the station. He is a well-spoken young man, but he will be spoiled too. Such persons learn quickly enough not to know their place!"

"Are these servants disrespectful to their mistress?"

"Dear, no! They dote on her. So much so that if one asks them to do the least thing they reply, in what I call a pert sort of way, 'I must ask Miss Priscilla.'"

She paused. She gave a little twitch to a small table-cloth at hand, and re-arranged the small silver articles scattered over it.

"I am sorry to hear so discouraging an

account," said the counsellor, slowly. "What do you advise in the case Mrs. Pratt?"

"Advise! It is clear to my mind that Priscilla ought to come right back to town. Bad as the summer is, it will be worse when she is shut up there for a long, stagnant winter. It will be a disappointment for the Thompsons, but it is early yet, and I could run over and tell them about it at once, that they might be looking about them."

"The Thompsons? Who are they, and what have they to do with it?"

"The Thompsons? You must know, for you drew up the lease; Priscilla's tenants over the way, at 96."

"Ah, yes, yes, the Thompsons. I am feeble on names. Yes, I drew up the lease. It is for nine years. They would hardly like to break it so soon."

"But they would not be so inhuman as to keep a suffering woman out of her own house, if they were told that it was absolutely necessary, to prevent her losing her mind. I could lay it before them so they would leave in a minute."

Mrs. Pratt had so much the air of fetching her bonnet at once for this embassy that the counsellor lifted a detaining hand.

"Let us not be too precipitate. Priscilla herself should be consulted."

"That is just it, there is no use in consulting her. I have argued and argued with her about it, pointing out that it is our duty to seek elevated companionship, and not throw away our gifts on inferior intellects; but I never could get her to discuss the subject, so that the argument was all on my side. She has an exasperating way of saying, 'After all, they are human beings, Arabella,' and then she will go away, very likely to consult with them."

"Is it possible?"

"You may ask Mrs. John if I am not right about this. She will soon be in town, for the fall goods are lovely in the

shops. I do wish you would take her opinion."

"No, Mrs. Pratt, I think you have fully presented the case, and now," he added, rising, "I must thank you for a very interesting interview. Good-morning."

"So sarcastic!" said Mrs. Pratt, afterwards, when she was describing it. "I felt as if I had been hammering away at a stone. However, whether anything comes of it or not, I felt relieved, as though I had had my say."

Nothing did come of it, in the direction of Mrs. Pratt's desires. The Thompsons are still in possession of No. 96, and are likely to finish their lease.

"There is some reason in her point of view, after all," said the wise man to himself, as he strolled up the street. "I wish Priscilla—but, after all," he added in his thought, "she has a tolerable gift for taking care of herself."

CHAPTER XVI.

Meanwhile, Miss Priscilla's human beings were behaving in a manner very unlike the puppets she might have hoped them to be. Her cheerful philosophy was slow to come to her aid, even with the morning light, and she began the day following the feast at the farm in some dismay. It was dull and lowering, and before breakfast was over rain began to pour in torrents, and a regular south-east storm announced itself. This was unfortunate, for William had started with the two professors, very early, in an open wagon, Parkins driving, for a long excursion, to meet the railway at a remote point, whence the learned brothers were to resume their journey. The object of the *détour* by carriage was to visit some Palaeozoic strata worth inspection, about twenty miles away. William was to deposit his friends at their station about noon, and return with Parkins, before night. There was ample room for worry and wonder as to the fate of the unfort-

unate men of science; a total absence of mackintoshes and umbrellas from the hall closet led to the wish that they were provided amply with these, but for several hours Mrs. John clung to the hope that they would turn back. The legitimate woman kind of William, his wife and her sister, said less about the matter than Mrs. John. Their anxious glances at the sky, however, showed that their minds, too, were on the subject, and once or twice Miss Ainstead exclaimed:

"That poor professor! He had a cold to begin with!"

The other members of the family were shut up in the house; wood fires were lighted in unusual rooms, and sports devised to pass the dripping hours; yet a sense of damp discomfort, at the best, must pervade a country house in summer, during persistent rain of this sort, and this added to the unrest of Miss Priscilla's spirit. She was resolved to say nothing to John Baker until William's return, for she wanted to learn from her nephew, first, how far the matter of the farm lease had gone. With Jane, she disliked to broach the subject until her own mind was clearer. This mind, she understood well enough to know, would wear round, little by little, to a softened view of the position. She was now strongly prejudiced against the glittering young woman in the photograph, but she was pretty sure she should relent in her favor by and by. She kept herself, therefore, away from her favorites of the lower orders, in a manner which would have been highly satisfactory to Mrs. Pratt could that lady have been aware of it, and devoted herself cheerfully to her guests the whole day, which, in reading aloud, fancy work, and much turning from window to window to scan the sky, slipped by, as all days do.

Their wet wanderer returned before even Mrs. John had begun to expect him, and the ladies had the excitement of listening to the tale of his day. It was successful after all, the distance shorter than

had been reckoned on the map in the hall, the horses had gone finely, the strata were as Palaeozoic as could be desired, the dinner at the old Red Brick tavern excellent. It proved, on pressure, to have been ham and eggs and huckleberry pie with cheese.

"Those poor professors!" again cried Miss Ainstead. "They have utterly destroyed their digestions on this trip!"

"Not at all!" replied William, cheerily, "they never had better fare. You know, Priscilla, I thought it was wiser to take our chance at the tavern than to keep on to the railway station, and it was well we did, for the hotel there is but a poor place, and there was no provision for travellers at all. The trains only stop five minutes; and there was even no pie in the waiting-rooms in spite of the weather. Fortunately we were just on time with very little to spare; and had only to walk up and down the platform ten minutes or so before the express appeared."

"In the rain!" ejaculated Mrs. John.

"Well, yes, but no more in the rain than when we were driving. But, indeed, we are not very wet. Our water-proofs were remarkably water-proof, and we had plenty of wraps. I think we had less rain than you did here, judging by the looks of the country."

While William was making these optimistic statements, Katy appeared to announce that a beefsteak was ready for him in the dining-room. This, while he deprecated, he accepted with satisfaction, confessing that the episode of ham and eggs had occurred early—at half-past eleven. It was now nearly six.

At last, Priscilla had him to herself, and, while he cut for himself a thin finger of steak, she unfolded her tale, with a face more serious than she strove to let it appear. He listened, approvingly, then said:

"Well, Aunt, is not that just what you wished? You know he told me all depended upon his marrying."

"O William! do not you understand? It was not this girl. I told you, William, do not you remember? I thought he would marry Alice—or Katy—"

William put down his knife and fork and laughed a jolly good laugh he had, but Miss Priscilla could not even smile. He saw this.

"Dear Priscilla (he sometimes omitted the title), I beg your pardon. I am laughing to think what a bungler I am. So you did tell me that you had your eye on John for one of your maidens! It had slipped my mind completely. What is to be done?"

"Look here, William!" said his aunt, vexed at his forgetfulness and present indifference. She held up to his observation the portrait of John Baker's intended, which she had borrowed from Alice. William scanned the picture in silence, wondering what she wanted him to say about it. He saw his aunt was perturbed, and desired, above all things, to soothe her. At last he ventured:

"This is a good-looking young woman, Aunt, perhaps you will come to like her, and then, beside, you will not lose either of your handmaidens."

"But look at all that jewelry, William!" she said, half crying. "She could never milk a cow with those rings on. I am sure she will not take to country life, and then the example; just as I am trying to introduce simple tastes here."

"Let me see," said William, pushing back his chair, "what did John Baker say? I am sure it was that he knew a girl who was longing to live on a farm. I ought to have questioned him more closely. I'll tell you, Aunt Priscilla, there is no harm done. He has not had the place offered him yet. I will have a good square talk with him in the morning, and if his account of the girl is not absolutely satisfactory we will let him run, and drop the Bend farm scheme entirely."

This was comforting, for Miss Priscilla was all ripe to be comforted.

"I was afraid," she said, "you might have told him we meant to give him the farm. If he knows nothing about it, as you say, there is no harm done, and after all I should still like to give it to him."

"What! and the girl with the bangles?"

"She may not be so bad," Miss Priscilla herself was the one to suggest. "Girls often feel called upon to put on all their finery for their photographs, when they really look a thousand times better without it."

"I think she looks a nice enough kind of girl, Aunt. There's something about the mouth like that Elizabeth you always liked."

"That Elizabeth," replied his aunt promptly, "had false teeth, and was always holding her lip down over them. I hope this girl has not false teeth."

The suggestion was unfortunate. Both of them perceived this, and laughed at it. William saw the "good face" returning to his aunt's features, and they went back to the family.

"But nothing yet to the rest about this, William."

"My wife?"

"Well, yes," said Priscilla, knowing he would tell her, whether or no.

"I want her to scold me for my dense stupidity. I hope she will."

William, penitent, and scolded, no doubt, as he had desired, by the proper authority, conducted, next day, the interview with John Baker in a masterly manner. The report, afterwards given to his wife as well as their aunt, was highly satisfactory.

Mary Henrietta Carter, for such was the name of John Baker's "intended," was the daughter of city folks of small means, but industrious. She had been well educated in a public school, and had been teaching for two years already to help along the demands of her father's family, of which she was the oldest. She could do most anything, John Baker

said, from teaching algebra to cutting a gown or making a pudding. She was tired of school-keeping, and longed for the country. Her teeth, it may be said, were her own, but this did not appear till later.

"When I first began to keep company with her," said John Baker, "she used to want to ask questions about up here, and the way things were in the country. I used to tell her about the farming and the river, and all such things. Fact, I believe what turned my mind to proposing to her was thinking how it would be to transplant her out of that hot school-room and set her out here to thrive and do well."

William did full justice to this sentiment expressed by John Baker, knowing full well it would reach the right place in the heart of his aunt.

"Exactly what I want!" she exclaimed, "to move all those poor girls in cities out to a fresher atmosphere. It is a pity she knows algebra, but perhaps she will lose it after a while. Thank you, William, for making it all straight; and now I must go and talk to Jane. Did you mention the farm to John Baker?"

"I am afraid I did, Aunt. In fact, he asked me, though not point-blank, whether I thought you could put him in the way of settling here, as otherwise he must be looking elsewhere, since he was in a hurry to be married now she had consented."

"Did he seem pleased?"

"He did, indeed; but you must make him the real offer, for I only spoke of it in a vague way."

Miss Priscilla hastened off, for there was, indeed, much to be done: Jane to be informed, Parkins to be propitiated, Alice soothed, Katy repressed. She feared the effect of the revelations to be made on the smooth running of her domestic machinery.

The anticipated pleasure of letting cats out of bags is seldom fully realized, by

reason of the celerity with which they emerge, the minute the string is the least bit loosened. Priscilla found all her household better informed on the subject of John Baker's affairs than herself. Parkins even gave her advice on the Bend farm question. Jane was calm, and the two girls in the best of spirits.

If Alice were disappointed she bore the reverse with self-control worthy of any society woman to whom the same thing may happen. She had had the little glory of being the first to announce the engagement, the photograph was hers, from which all opinions of Miss Mary Henrietta Carter must be deduced. However it might be, Miss Priscilla now persuaded herself she had been mistaken in fancying there was any little hidden wound in the heart of the country girl. Relieved of this anxiety, she reverted to worrying a little about Katy, thinking perhaps she was the one, after all, who had surrendered to the fascinations of John Baker.

There was no occasion for concealment about these events, and the news of John Baker's prospects formed the theme of lively discussion in the family circle. Mrs. John must have been surprised that her idea of fitting up the frame house at the Bend farm should take root and bear blossom so suddenly; but, having formed the idea, she continued to give it her approval.

"This makes a very good close for the summer campaign, Priscilla," she said after dinner the day it was announced, "a sort of *dénouement*. For I have decided we had better all go the end of the week. I looked for you while I was writing my letter about opening the house, but I could not find you. I suppose you were closeted as usual with Jane."

"I have been closeted with everybody, I believe, this morning," said her sister, "there was something to be said to all these good people."

"Do tell us all John Baker said!"

cried Mrs. John. "Did he look sheepish, was he pleased about the farm? I shall go and see Mrs. Pratt as soon as I reach town, though I do not encourage her dropping in, as you used to, Priscilla. She will be amused to hear the news, for she was convinced there was something between him and that Katy of yours."

It was to be observed that, while the two ladies deprecated their friend's spending so much time and sympathy upon her domestics, yet they themselves, when together, occupied much leisure in discussing the affairs of these same human beings.

The departure of Mrs. John and her family fixed, that of the other guests was also determined. The hostess pressed William and his amiable wife, as well as her sister, whom she extremely liked, to stay a while longer, and enjoy the quiet of a reduced family; but this, though they confessed the invitation to be attractive, was impossible, as they all felt constrained to return to their autumn duties in their western home. William himself consented to stay with his aunt for a few days, to arrange necessary matters, while the ladies went before. Thus the circle diminished little by little, several days being surrendered to wild confusion of preparation for the departure of all Mrs. John's retinue. Their possessions were scattered all over the house; and it was Mrs. John's scheme of packing to turn the house topsy-turvy and then to set every one in it searching for the things at the bottom of the heap.

In the midst of this turmoil, a discovery dawned upon Miss Priscilla, which once admitted to her mind, seemed as evident as it was extraordinary. It came to her in the morning, the very day of the grand departure, on first waking, as she often said, her most lucid interval. The more she thought it over, the more she felt it must be fact. At any rate she determined to remain no longer in suspense, and, rising, she hastened through

her toilette with more than usual rapidity, although it was half an hour earlier than her wont, and scarcely yet day. The east was all glowing with orange light, through which gleamed the morning star while all the land was dark.

Miss Priscilla paused for a moment, looking at the scene. She heard Katy's soft step moving about outside, leaving hot water at the adjacent doors. Rather suddenly, her mistress opened her own to the startled surprise of the maid, who hastily set down the jug in her hand.

"Look here, Katy! Come in a minute." The girl obeyed.

"Katy," said Miss Priscilla, "have not you something to tell me?"

Katy flushed crimson, but was silent.

"I seem to feel, Katy—do not be angry if I am mistaken; Katy, are you going to be Mrs. Parkins?"

"O Miss Priscilla," she exclaimed, clapping her hands together, "I am so glad you found it out. I did so want to tell you, but—I was afraid!"

CHAPTER XVII.

That is about all.

The startling announcement of Katy McQuean's engagement with the staid Mr. Parkins was made at the breakfast table, with some mystery, by Miss Priscilla, between the plates of hot muffins which were constantly brought from the kitchen.

Katy was not at that moment directly congratulated, but the open smiles of the family, and the suppressed ones of the two handmaidens were evidence of the general excitement. Mrs. John was now more than ever anxious to be off. William chaffed his aunt about the matrimonial agency she had established at Ruxton, the boys teased to be allowed to stay to the wedding.

"The wedding, my dear," said Mrs. John to one of them, "we have not arrived so far as that yet. But tell me, Priscilla, when are the weddings to take

place? John Baker, I suppose, will be married in town."

"I do not really know yet," said Priscilla.

"But you should make them tell you, my dear, it is not proper that you should be left in the dark."

In fact, nothing was arranged without Miss Priscilla's connivance and approval. John Baker stayed on quietly at Ruxton for the present, to superintend the winding up of the season. This began with the departure of Mrs. John and her family, who were borne off to the station in many vehicles, bag and baggage, after affectionate, tender leave-takings of their hostess.

"Dear Aunt Priscilla," said Maurice, with his usual hug, "we have never had such a splendid time in our lives, and we wish it was next summer now, to begin right over again."

The girls expressed themselves with equal feeling. Gertrude was engaged in coercing a kitten which had been among her birthday presents, and which she resolved to carry back to town, much against the wishes of her mother, who, however, did not forbid the attempt.

"Now, Gertrude, you know," she said, "that you are taking it at your own risk, and if it runs away in the cars or has a fit it is on your own head. We have mice to be sure, but there is a trap somewhere, and it would be easier to find that than to wait for the kitten to grow up. Now, Fanny, get into the wagon and I will come last. Good-by, Priscilla, we have had a most lovely summer, and I am sure you have managed wonderfully. I cannot bear to leave you here all by yourself, and wish you would change your mind and come back with us now—why not?"

Without waiting or expecting any answer to this question, she mounted the wagon, received her hand impedimenta from the by-standers, and gave the signal to start.

"Wait a moment!" she exclaimed, an instant after. It was Parkins who was driving. He reined in the horses with a jerk which implied that he had expected an order to stop them.

"She never was known to start at the first go off," he remarked, in the kitchen.

"Priscilla, if you should conclude to shut up the house for the winter, and we do all wish you would think of it, remember that you can come to me just as well as not. Now remember!"

Miss Priscilla smiled, shook her head, and began to wave her handkerchief, as the wagon rolled away. She lingered with William in the porch until all traces of the receding guests had vanished, and then returned to the house, which looked as if a simoon had passed over it.

John Baker was to remain at Ruxton, in order to close up the stables and dispose of such extra horses as were only needed during the summer, before he should go away for the winter. He was to be married early in spring to Miss Mary Henrietta Carter, who would thus become Mrs. John Donnelly, for it must be remembered that John was called John Baker, merely for short.

Miss Priscilla received a pretty letter from Miss Carter, well expressed, admirably written and spelled. She showed it to Jane.

"Jane, I think we are going to have a really superior person among us. Miss Carter is evidently well educated."

"Hm," said Jane, "they may and they may not teach to milk and churn in them schools, and that is about what it will come to."

"I will go and give her lessons," cried Alice, who was standing by. "I should like that first-rate."

The Donnellys were to return in the spring and establish themselves at the Bend farm.

Preparations and preparations went on with great vigor at Parkins's place. Fences were nailed up, out-buildings whitewash-

ed, barn doors rehung, loose bricks put in place. A vast amount of old rubbish which forms the outside decoration of many houses in the country was, at the urgent request of Miss Priscilla and Katy combined, gathered together and carted off. Otherwise it would have remained to the end of time, unresented by the occupant of the place, although Parkins was an orderly man and on Miss Priscilla's estate allowed no such accumulation. An old wagon wheel leaning against the shed, a chair on three legs, a leaky water-butt under a spout that had long since ceased spouting, above all, the traditional wood pile in a pyramidal heap not far from the principal door, defaced the home of a man perfectly well-off and capable of better things. Such neglect was the visible sign of that deterioration which Jane had deprecated in Parkins.

"He has begun now to take some interest," said she. "The place was kind of run down and when it is once begun it is hard to come up again. But, Katy, she will make him stand around and no mistake."

Hens and chickens, all the indispensable feathered crowd which usually strayed about the place, were suppressed in latticed coops freshly constructed for them.

After some discussion it had been decided that at Parkins's own house the wedding should take place. Miss Priscilla would have offered hers for the occasion, but she was overruled in this by William and also by Jane, whose strong good sense saw and convinced her mistress that better taste would allow the bridal pair to conduct the matter after their own methods. To go to Katy's people in town for the ceremony would have been absurd, for the quarters of the grandmother were narrow in the extreme.

"Parkins with them folks!" said Jane. "I guess in the long run he had best never see his grandmother, and she will never be the worse for it."

So at Parkins's own residence the wedding was celebrated, towards the end of November, with no one present but a few neighbors, some of whom were Parkins's connections, Miss Priscilla, Alice and Eben K. and two of Katy's sisters, old enough to come by themselves. One of these, a stout, rosy-faced girl, half a head taller than Katy, promised well as her successor in Miss Priscilla's household for another year. The girl was delighted with the country even at that denuded season; it was still lovely, the oaks brilliant with late-lingering foliage, while the huckleberry bushes on yellowing hill-sides glowed with crimson.

The wedding was over and the married pair had driven off to the station, for they were to take a little bridal trip, without which, in Katy's estimation, the ceremony would not have been legally accomplished. It became known afterwards that they passed through Katy's native town and made a call upon the grandmother, who received her grandson-in-law in all the splendor of her best frilled cap, and a certain dignity the old lady never lost, even when scrubbing a floor. Parkins eventually "did for Katy's folks" handsomely, and one after another the younger members of her family are transplanted to Ruxton with more or less success as time goes on.

At the door of the house, after the wedding Miss Priscilla bade farewell to Alice, whose father was now to take her away to an academy in a large town some twenty miles distant, where she was to study during the winter. This plan, Miss Priscilla's, was but a just reward for the girl's diligence and cheerfulness throughout her summer experience. Her mistress thought this change would remove an inevitable sense of flatness in her own destiny compared with the brilliant matrimonial prospects of her companions. She was right. The bustle of selecting new clothes and making similar preparations was to Alice exciting enough

to divert her mind from envy of Katy's very simple trousseau. She went off in a pretty new travelling suit with a smiling countenance.

"But look out for me early in spring, Miss Priscilla! You are not going to lose me, you know!"

"No, Alice, remember that I depend upon you."

"Jane and I are going to stick by always, aren't we, Miss Barnes?"

"You look out for yourself, Miss, and may be I can run my own affairs!" she said, but in her most genial manner.

Jane was fine on the occasion of the wedding, in the same surprising bonnet in which we saw her first, with a lavender silk gown hanging in straight folds from her waist, and a small canton crape shawl, with bright embroidered flowers spread over its pointed corner between her shoulders, pinned tightly across her in front.

And now—for Jane will come down again, to red up the house and lock the doors—another, the last, wagon draws up to the little front gate and John Baker, smart in Sunday clothes, with a white

flower in his button-hole, lifts in his mistress and Jane after her. It is his last office to drive them home, before putting up the horses and departing himself for the station.

The door is open on Miss Priscilla's porch, and as the two women are about to enter the house they turn once more.

"Good-by, John Baker."

"Good-by."

"Good luck to you, and a merry wedding!" said Miss Priscilla, "and welcome back in the spring with Mrs. Donnelly."

John Baker gathered up the reins, touched his hat and drove away.

Miss Priscilla and Jane were left alone in their doorway.

"Well, Miss Priscilla," said the maid, "it has been a pretty good campaign, take it through and through, and no great casualties by fire and flood. And now that it is well over with, I calculate that you are going to settle down and take some comfort, for the first time, pretty much, since you struck the idea of living by yourself."

THE END.

OUT-DOOR RELIEF IN BROOKLYN.

OUR readers in Boston have been interested in the report of the committee of the Boston Overseers of the Poor, on the subject of out-door relief. They determined that, for the present, the system of out-door relief must not be materially changed.

In their examination of the subject, they refer, naturally, to the experience of Brooklyn, New York. We have submitted this part of their report to a correspondent in that city, who has favored us with the following reply, which our readers will be glad to see and study:

Editor Lend a Hand:

DEAR SIR:—The report of the com-

mittee of the Boston Overseers of the Poor on Public Out-door Relief deals so erroneously with the whole situation in Brooklyn that its blunders will be easily recognized in the latter city and its conclusions repudiated; but I review a portion of the report relating to Brooklyn in order that the mistakes of the overseers may not pass elsewhere as facts.

On page 9 of the report the committee state correctly that "No one seen by us in Brooklyn favors the resumption of Out-door Relief," and this statement is made after reciting that they had seen ex-Mayor Low, one of the county commissioners of charities (overseers of the

poor), the state commissioner of charities for Kings county (Hon. Ripley Ropes), and representatives of leading charitable societies, the police, etc.

It would have seemed as if the judgment of these gentlemen might have been conclusive. Mr. Low gave the matter close observation both while in and out of office. Mr. Ropes has given such matters still longer consideration, and has the absolute and well-deserved confidence of every one who is interested in the subject. Mr. Hynes, now commissioner of charities, was for many years president of the St. Vincent de Paul society, the great benevolent fraternity of all the Roman Catholic churches, whose disbursements exceed those of any other private relief organization in Brooklyn, and whose work was and is done among the class who drew the most largely from the public treasury. These gentlemen, and all others who have been consulted, agreed that the stoppage of public out-door relief had proved an unqualified benefit to the poor, but the Boston overseers set these judgments at naught and contend that with public out-door relief administered as it is by them in Boston the poor of Brooklyn would actually be better off than they are! A less superficial examination would have led them to reverse this judgment; even the facts and figures quoted by them contradict their own assumptions.

The overseers say:

"Although Brooklyn is a very large city, having a population of about 850,000, more than double that of Boston, its pauper class is comparatively small." (See page 11 of their report.) Let us see. In 1878, when out-door relief stopped, 46,000 individuals out of a total population of 534,000 were on the public out-door relief roll, 9,706 more were on the public in-door relief roll. That aggregated 55,706, or over ten per cent of all the population, without reckoning the work of private hospitals, societies, churches and individuals, which afforded help then

to twice that number. Does or did Boston show any such percentage?

It is true that *to-day* the "pauper class of Brooklyn is comparatively small," whether compared with other cities or with itself up to 1878, and the reason is that Brooklyn stopped the increase of pauperism and reversed the tendency in that direction *when it abolished public out-door relief*.

Again, the committee labor assiduously to connect the stoppage of public out-door relief in Brooklyn with the care of dependent children in private institutions, and claim that there has been an increase in the number of these "County Wards" caused by the stoppage of public out-door relief (see pp. 10, 36, 37, Rep. of Com.). But the official figures, even as they quote them, turn the whole force of the argument against the position they seek to assume. The children transferred from public institutions (as correctly stated on page 9, and *not* from "homes which have been broken up," as the report alleges on page 37) to private institutions were transferred under a state law in 1876. Out-door relief was abolished two years later in Brooklyn, (1878,) but was not abolished anywhere else in New York state at the same time. The test questions then are these:

1st. Did the ratio of county wards (dependent children) to population increase in Brooklyn more or less rapidly from 1876 to 1878 *during* public out-door relief than *after* its abolition?

2d. How has the ratio of county wards to population in Brooklyn, where out-door relief was abolished, compared with that of cities in New York state where out-door relief has undergone no change?

Now the figures given in the committee's report show the number of dependent children in Brooklyn:

1875,	300	(in Public Inst's).	Pop. of Brooklyn	485,000
1876,	670	(in Private Inst's).	" "	501,000
1877,	874	" "	" "	518,000
1878,	1169	" "	" "	534,000
1885,	1231	" "	" "	700,000

If any connection exist, as it is broadly claimed by the Boston Overseers to exist, between the "Out-door Relief" and the "Dependent Children" branches of public charity in Brooklyn, the argument plainly written in the figures is that since "Out-door Relief" was abolished the proportion to population of dependent children thrown on the public for support *has diminished*.

Again, on page 16, the report reads: "Here (in New York City) the 'Children's Law' has added much more largely than in Brooklyn to the burdens which the city has to bear," etc., etc. Now, as the system of out-door relief has undergone no change in New York City, here is fresh testimony that its *discontinuance in Brooklyn has worked for ambition, thrift and self-support among the poor*.

Again, the committee contend in various places that there must be an increased amount of out-door relief given privately by individuals now that public out-door relief is abolished in Brooklyn, but they submit not a jot of evidence that it is so, and the assumption is absolutely incorrect. Not long since a leading minister said to the writer, "I do not have one application for aid at my door now where I used to have ten," and this evidence would be closely corroborated by any minister or priest or citizen.

Again, the report says (page 9) the abolition of public out-door relief "was brought about because the efforts of citizens to reform its abuses were unsuccessful, owing to the character of those in charge; and not from a belief that it would be harmful if prudently and honestly administered." The statement italicized is the invention of the overseers and wholly unwarranted by facts.

The writer was the organizing secretary of the association of volunteer visitors, who, to the number of 200, visited the public poor in their homes and who, with the assistance of Hon. Ripley Ropes, were responsible for the abolition of public out-

door relief; with many of the others he enlisted in that work in good faith that the system was sound and worth reforming, but two winters of service convinced every visitor that the system was unsound in theory and unwholesome in practice in any large city and under all circumstances.

Again, it is argued (page 15) that private benevolence is inadequate in Brooklyn to meet the present wants of the poor, and it is said, "The bureau of charities can perform but a part of the service for the poor which seems to them necessary, for lack of funds." This must be meant to convey to the reader that the bureau of charities desires funds for out-door relief, whereas they desired money only to establish and maintain industrial agencies, and that society refuses to even receive contributions for "Out-door Relief" so called. Other inconsistencies and misstatements could easily be pointed out, but these may surely suffice to show how superficial has been the glimpse of the overseers at Brooklyn, and how utterly unreliable their conclusions.

The true welfare of the poor is not to be attained in any such cheap way as is afforded by weekly doles of coal or groceries; and when these are given by a state or municipality they are especially demoralizing, because they mean to those who are able to work that the state owes them a living and will provide it. True men and women are needed to study in the homes of the poor each and every case of suffering and to tell the poor individually, *not* where they can draw rations, but how each may develop his resources so as to need no "relief." Money will be needed as heretofore, perhaps more largely, but it will be spent for industrial training, or to remove a family to the country, or to heal a cripple, or lent in sufficient amount to furnish a start in business; it will only be given as alms, as brandy is given to the sick, as a stimulant for the day, not a diet for life. The whole report assumes that weekly or monthly

doles, public or private, if given to decent people, are an *end* in charity, while such gifts prove more often stumbling blocks most uncharitably thrown in the way of

those truer friends of the poor who are seeking to lift them from dependence into self-support, industry and thrift.

ALFRED T. WHITE.

THE CHURCH AT HAMPTON.

[From "*How They Lived in Hampton.*"]

SUNDAY came around while I was at Hampton, and I went to church with Mr. Spinner, his wife and family. He told me at breakfast that we should hear the Baptist minister from Wentworth, who was coming up to take the morning service himself. Mr. Spinner spoke with pleasure of this arrangement, for he said I should be pleased with the sermon and the service, and he hoped that this gentleman would come first and dine with us. "He has not been here," said Mr. Spinner, "for a year or two, and I should be glad to show him some of our improvements. He is a man who is much liked in the whole county, and it is rather a matter of distinction that we should have him at our little church here."

He then told me of the basis on which the church had arranged itself, and seemed to be, on the whole, well pleased that they had been able to do as much as they had done, although they had met with the difficulties inevitable where there are people coming and going all the time, where many of the men and women are, if not irreligious, quite indifferent to religious arrangements, and where the whole community is so small that unless it unite together in some way it is difficult to maintain any regular church institution.

"When we came here," he said, "there was no place of worship here at all. There is a Second-Advent meeting-house three or four miles down the road, and I think you may have noticed, as you went up, a meeting-house which is almost

never used, which was built by some Seventh-Day Baptist people several years ago, when they had a revival in this neighborhood. But they all moved away, and I hardly know whether their house is kept in repair or not. At all events, it was too far away from us for us to make any use of it. In truth, one of the reasons of the failure of the enterprise that was here before us was that our village was not large enough to maintain a church. The more decent workmen would not come to a place where there was no church, and they had but a wretched set of hands here at the very best. The quality of their work-people alone was enough to break down their mills, if they had not broken down from bad management, as in fact they did. After we were established here, the better men, themselves, felt the need of doing something for Sunday-school or a place of worship, in many instances where they had never cared for such things before. Nothing puts a man so much on his mettle as being bodily transplanted, and finding that there is no regular occupation for Sunday, even if he has not been a regular church member himself, and affects to be indifferent to such things. The Catholic priest at Wentworth was quite willing to come up and hear confessions and carry on a service once in a month, and he did so in the school building, which the district committee were willing to let him have for this purpose. Different men put themselves into communication with one

and another of the ministers at Wentworth, to know whether some service could not be maintained, perhaps on Sunday evening, or perhaps in the afternoon, by one and another person coming up the valley from there. To these proposals we had all sorts of answers, as we always would in such a case, but it seemed to me that there was enough of a necessity made out for me to address a pretty formal letter to Mr. Nourse on the subject, and that letter I accordingly wrote.

"I told him that it was essential to a good manufacturing establishment to have the best workmen and not the worst. I told him that we should never have the more decent and self-respecting workmen, if there were these difficulties about worship. I told him that it seemed to me therefore that the men who owned this mill, and he was the most important of those men, should add to the rest of their plant here a church or meeting-house. That would show the men that they employed that they had an interest in this matter. For the rest, the men they employed must bear out the American principle, and must arrange for worship as best they could; but that I thought that, without analyzing the matter too finely, or putting too fine a point upon things, it was the business of capital to provide a place where this part of the work of a manufacturing town should be carried on.

"I got a very curious answer from Nourse. I should like to show it to you. He reminded me of the principle which had been laid down in the beginning; namely, that capital was to have merely what we would call 'the idiot's dividend,' and that in a certain sense it was entitled to that, while in a certain sense it was not entitled to anything more. 'Now,' said he, 'we have waived all questions of sentiment or mutual affection or of the interest of mankind, which you choose now to bring up when you discuss the matter of a church edifice. I

do not mean to say that if, half an hour hence, a man comes into my room, and takes off his hat, and asks me to subscribe for building a church in Honolulu or in Texas, I may not do it; but I do not think that that man must come to me from Hampton. In Hampton I am engaged in a business enterprise. I have been told that this business enterprise could pay me what we call the idiot's dividend. I feel safe, therefore, about refusing to mix up a business enterprise like this with my philanthropy. If you, and the men who are at work with you, really think that a church is as much a part of the capital stock of this concern as is the dyeing vat, you ought to prove this by your works. I own some dyeing vats in your mills, or I own ninety-five hundredths of them, and on my property in those vats I am paid four per cent interest. I will put up for you in Hampton a meeting-house on exactly those terms. It shall be costly or inexpensive, as you please. It shall be a handsome church, built of your own stone there, by the best architect in New York, or it shall be built of rough-hewn planks, slabs, and shingles, just as you please. It shall cost \$50,000, or it shall cost \$500, just as you please; but the congregation that worship in it on Sunday, and the people who use it for other services on week days, shall pay me the idiot's dividend, or shall pay the proprietors a dividend, exactly as they pay them on the dyeing vats.'

"He said we might keep this offer open for two months, and he would be bound by it at the end of the time.

"I read this aloud at a meeting which we held in the store to consider it. All the men were pleased with it, or almost all of them were. They said it meant business, and they were rather flattered by the half-confidence that it placed in them. They appointed a committee to go to Wentworth and Tenterdon. Eventually, the committee went as far as New Haven

to see some plans, and it all ended in our building this place which we are going to to-day. We got a plan from the Methodists; they publish some very good plans and some very cheap plans, and we never had to pay an architect a cent, because they furnished us, very good-naturedly, the plan which we have adopted. The building was made from our lumber here, and it cost a little inside of \$3,000.00. It stands on our books as having cost \$2,900.00. In this case we pay the idiot's dividend, exactly as we pay it on the other capital stock of the concern. In fact, it is an enlargement of the capital stock by \$2,900.00, and Mr. Nourse owns the whole of this, whereas he only owns ninety-five per cent of the rest of the stock. You see, then, that whoever occupies this church has to pay \$116 a year for rent to him. They also have to pay something—not much—for its insurance. One hundred and sixteen dollars a year is rather more than two dollars a week; and the committee who had it in charge determined very soon that the rent of the church and of the vestry, for any and every purpose for which it was used, should be one dollar a day. They thought, and it has proved that they thought rightly, that they should be almost certain of renting the church fifty-two times in the year for Sunday services. Thus they would have fifty-two dollars. Then they thought, and as it proved they thought rightly, that there would be so many occasions when the vestry was wanted for a public hall, as you saw it was wanted the other night when they had the entertainment there, that they should get from that sixty or seventy dollars more. In point of fact, they have always had enough to keep the building in repair, keep it warm, and to pay for their lights in the evening. The occupation evenings costs a little more than the occupation on Sunday, because the lights have to be provided for; but we have water power running to waste here, so

that since we got in our electric plant, the light really costs them very little, and indeed, blessings to kerosene, it never cost them a great deal."

Accordingly, when Sunday afternoon came, the family mustered in great force for the service. Mr. Sherlock arrived late—but came. I had gone with the children and my host himself to a Sunday-school in the morning, which was largely attended by grown people as well as children, and required the use of many parts of the church itself, as well as of the large and small rooms in the vestry. Spinner explained to me as we went, that for a service with a sermon all the committees found it more convenient, as they had no settled minister, to take the afternoon, or, as on this occasion, the afternoon and the evening. For, with this arrangement, they could often secure the presence and service of clergymen whom they liked to hear, from the large towns in the neighborhood, who could not arrange to be absent from their own pulpits in the morning. This Mr. Sherlock, who was to preach, was a general favorite. He would not have come to them at all, however, had he been needed in the morning, for he was then engaged in the service of his own church.

Spinner's son George and his daughter Prudence had both been trained, as it proved, to write in shorthand, and they told me that they had notes of most of the sermons which had been preached in the church now for two or three years. When I found that Mr. Sherlock spoke without a manuscript, I was glad that the young people were preserving his sermon. For thus I was able to bring away what is a good report of it, which I made them write out for me. I copy it here, because he had caught, very thoroughly, the notion which was at the bottom of the various plans at Hampton, and the sermon states some principles of that notion, as I may not succeed in stating them elsewhere.

The text was: "Bear ye one another's burdens, and so fulfill the law of Christ."

I think you must have noticed, when I read the New Testament lesson, that in the same appeal Paul bids every man bear his own burden. It is almost in one breath that he says that every man must bear his own burden and that every man must bear his brother's burden. Now it will not do for a moment to suppose that this is a matter of thoughtless rhetoric,—or that these two injunctions may be separated out from each other, and taken each for itself alone. You will not find any thoughtless rhetoric in this man's injunctions,—no, not when he is in the highest heaven. This man Paul is a master of life. He understood the great science of living through and through. Because he understands it,—because he knows what he is talking about,—though he has only a few years for his work,—though he goes from place to place, now as a prisoner, now as a travelling tent-maker,—he changes all Europe from what it was to what it is. He makes the Western World over, because he has the practical power to inspire it with the Divine Life. Such a man does not talk by accident, or for immediate effect. He has a principle beneath every word he uses. And you and I must not take one of his practical injunctions without allying it with the others, and studying them together.

You will find, then, all through, that this great leader of men speaks as a workman speaks to other workmen. He tells us always,—what in one central text he says in one epigram,—that we are fellow-workmen together with God. As the Saviour had said, "My Father worketh hitherto, and I work," Paul takes it for granted that all who make any claim to take the Saviour's name mean to work in the world into which they were born. They are not to dream out their salvation,—nor to talk their salvation into each other,—nor to argue it out,—nor to buy

it with a great price,—they are to work it out. He speaks as a workman to workmen. And he takes care all along that they shall know that he is a workman, and that he is not ashamed of his work. "Mine own hands ministered to my necessities," he says, and never fails to remind them that, by example of daily industry, he has illustrated what he means, when he says so quaintly, and even sharply, that every man must mind his own business.

Speaking in this way, as a man who knows what work is, who has been bred to a good trade at which he can earn a living, Paul, the most practical of leaders of men, is engaged in this chapter in telling these people the wonders of the great word "Together." How this little handful of men is to rule and govern the world, because no man is alone, but *We* act,—made perfect in union, or, as the Saviour said, made perfect in one. Of this instruction, the text is the central statement, as you saw when I read the passage. But he is wholly determined that each man shall know his personal responsibility. No man is to undertake that vague, smoky, general, noisy philanthropy, which disgraces the word philanthropy,—in which a religious tramp announces that he will save the world, when he cannot say what is his own special place and part in the world's salvation. Paul will not let any man think he can sing well enough to sing in the chorus, unless he can sing well enough when it is his place to sing a solo. And no man is to come to him and say, "Paul, I should like a commission to go out to the world and reform the world, and quicken it with a new life," unless that man can show Paul that he has a work of his own that he can do,—has a place of his own that he fills well,—or, as he puts it in better words, unless this man shows that he can bear his own burden.

No sceptic or scoffer made any point by turning on Paul after one of his addresses,

to say, "Who are you to be lecturing us about industry, or sobriety, or patience in work? You are hearing your own voice, and you like to hear it. Try hard work, and see how you like that." No man said that to Paul, for they knew what the answer would be. "Who am I? I am a tent-maker. Come down to Narrow street, and see if there is better tent-cloth in Corinth than I have there,—or if there is a better shelter-tent than I made yesterday." He knew how to bear his own burden, and so he knew how to bear the burdens of the world.

I will take another occasion, if your committee are so good as to ask me to Hampton again, to show by separate passages from Paul's letters how distinct is the instruction he gives to any young workingman who wants to succeed, and means to succeed, as to the method of his daily life. He does not simply say that every man shall bear his own burden, but, in one practical instruction and another, he shows him how. But not to-day. Our business to-day is with the other text. How a man shall do his part as a member of the common family—what people now call the community. How shall a man show his public spirit—do his share in the public or common life? How and where shall a Christian man appear as a good citizen of the state or as a good member of the church?

First, and very briefly, because this is to be the whole subject of that other sermon,—let him know how to do his own work well. Let him be no pretender. How shall he offer himself for the world's service, if his own house is not in order? I am greatly interested in the men and women who help Paul. There is a man of whom we know nothing but that he was once Paul's amanuensis, and that Paul was fond of him. "I, Tertius, who wrote this epistle," he says, with a certain pride. There was a man who knew

how to write. He knew how to spell well. Paul was troubled with his weak eyes, they say, and was glad when Tertius volunteered. But he would not have been glad had Tertius been a pretender,—if he wrote a careless hand, or if his Greek grammar was bad, or if he spelled badly. In truth, Tertius knew how to write as well as Paul knew how to make tents. He wrote well,—well enough to make the first draft of the letter to the Romans. And his name is presented to every man who has his Bible,—as the name of a faithful fellow, who has served mankind,—for century after century, through all time, because he knew how to do one thing well, and because he was willing to consecrate that talent to the common weal.

Now keep that example in mind all along. Then you can carry into the notion of common work,—the work of the Common Weal; or, as Paul would say, of the Kingdom of God,—this first necessity that it is clean work, work well done. It is not slop-work. It is good journey-work, as our fathers used to say. Take for a second thought the eternal truth which Paul falls back to so eagerly,—that, if one member be alive and strong, the whole body will have a better chance to be alive and strong. Once and again he falls back upon that fable which the Roman senator addressed to the Roman people,—the body cannot be well unless each hand and eye and foot is well. Life in the parts,—quick, tingling life,—so that there may be life in the whole,—vigorous, strong, eternal.

How many men I have known,—how many men you have known,—who had even gained for themselves a sort of public reputation for this care of the business of the community, who have so utterly neglected Paul's personal directions that they cannot take any care of their own. Such a man, by some political turn, is appointed a consul abroad, or a secretary of legation. He studies international affairs,

he devotes himself to the public business in these lines. By and by, there is a political overturn at home, and the government will not renew his commission. He has to come home. He is apt to complain that he is left out in the cold. Then you begin to ask what he is fit for. "What did he do when he was at home?" That was the question which the Connecticut farmer asked the French marshal, Rochambeau. And you find that at home he did nothing but manage primary meetings and attend county conventions, and, in other fashions, take care of elections. He had no trade or calling in which he was a master. I suppose this to be what Paul would have called failing to bear his own burden. What follows? Why, when the country, wisely or unwisely, turns him out from its service, there is, alas! no place left where he is to fall.

But I do not mean to speak slightly of what this man has done in attending primary meetings, in going to county conventions, and in preparing for elections. I hope no man hears me who does not go to primary meetings and who is not willing to take his share of duty in county conventions, and who does not diligently and with prayer prepare for every election of the town or of the state. I do say, that no man can rightly attend, even to such little public duties as that, and that no man can have the power in such service that a man should seek, who has not shown that he can wisely and well mind his own business, keep his own accounts, pay his own debts, stay out of debt, and earn an honorable reputation as a manly workman.

Such a man as that has flung away his life in trying to care for the state, while he cannot show that there is one part of its separate duties that he can do well. He cannot bear his own burdens, because he has all his life thought he was bearing other people's. Alas! the other people do not agree with him! They think he never bore theirs. And this I say only by

illustration. I have to speak of what affects us here more directly. I have to speak of the welfare of the Church of Christ, as an organized institution. And I am not speaking of this particular church of yours, or, may I say, yours and ours? For I do not know you personally as well as I wish I did, and so I have no knowledge from which I can speak personally of your affairs. But, in many churches,—and a pity it is to have to say so,—there are brethren, yes, and there are sisters, who are prominent in the business of the Church as a church, who cannot take care of their own business. It seems as if they took the time for the affairs of the organization which they would have better spent on their own affairs. Or, looking the other way, it seems as if, because they found nothing to do in their own business, they thought they would undertake the Master's business rather than do nothing. Now he wants no such recruits. He wants whole men and whole women. He wants those who can do a good day's work and do it well. He wants those who have been faithful in few things,—and it is those, and those only, whom he promotes to the charge of many things. It is the faithful, industrious, yes, and successful saint, who has used the talent which was given him, who has rightly and well handled the pound intrusted to him, to whom there comes, to surprise his modesty, that noblest welcome ever spoken, "Enter thou into the joy of thy Lord." And no man can pretend to tell what is the injury which has been inflicted on the Church by the profane interference in the work it has to do, of those whom men saw incapable of doing their own work. Their words are vain; their counsels are vain;—because men judge them by their fruits. They have not borne their own burdens well, and so it is that, in this most important affair of all, it is certain that they cannot bear their brothers'.

Now, by the side of that failure,—of

the man whom I described just now, the man who put his trust in princes, and found princes failed him,—I will tell you the story of another failure. It is the man who stitches and hammers at shoes on his bench,—ten, twelve hours a day, perhaps,—or who stands behind his counter from early morning to late evening, or who drudges in the same self-imposed slavery at the forge or the grindstone, and does nothing else, does nothing larger. He does not bear his brother's burdens. He does not care for the common weal. He will let his children go to the public school. But he will not serve on the district committee. He will let his wife take a book from the public library. But he will not be a trustee or a director. He is willing to walk on the sidewalk and drive on the road. But he will not be a county commissioner, or a selectman, or a roadmaster. He is willing to have the government bring him his letters and his newspapers, and to pay for that service not half what it costs. But he is not willing to go to an election, or to compel the right choice so far as his power goes. "He does not care for politics." Æsop would have been glad to put such a man in a fable. But even Æsop could not find a fox or a hedgehog who was so mean. This is the man who tells you, "I care for nobody,—no, not I!"—and he deserves to have the other half of the song come true, which says that "nobody cares for me."

Mr. Sherlock made a long pause after this description of selfishness, and then, addressing himself personally to the men in front of him, he said:—

I say all this here, because I think you workmen at Hampton have even more distinct duties in these lines than the general run of workmen in America. I declare to you, that I think this system of manufacture which you have started

here, is going to stand or fall, to succeed or to fail,—according to the answers which the men in this church now,—the hundred and fifty of you who are workers and voters and thinkers,—make to these two demands of Paul. You have started a system in which the workman is the capitalist in part, and in which the workman shares as he ought to share the ups and downs of every honorable adventure. There is no act of Congress or of Parliament that any man should grow rich. There is a promise of the Eternal God that the community which lives by His law, and seeks Him, shall find Him. More than this,—He has said that the community which seeks Him and finds His Kingdom, shall have these little things, such as meat and drink and clothing; they shall be added, He has said, to His other infinite compensations. But this community must live by His law. It must obey Him. It must be part of His Kingdom. He must be King. No man in it shall live for himself. They must live for the common good. Every man in it must bear his own burden. But every man also must bear his brother's. I say, that on your success here will it depend whether other mill-owners will try the same venture, whether other workmen will have the same opportunity. I say you will succeed if the very men who hear me are willing to count themselves, not as lonely men, but as brothers in the great brotherhood,—as fellow-soldiers in Christ's army. I do not know if you thought of this when you began. I think perhaps you builded better than you knew. But this I know,—and you will learn,—that your enterprise will succeed as fast and as far as every workman in it works as a fellow-workman with God, and so is willing and ready to do his share of the building of God's Kingdom in the world.

THREE REAL CASES.

BY MRS. A. T. FIELDS.

IN these days of "organized charity," there is a strong feeling abroad in the community to the effect that the promptings of kindly natures to help the miserable must be suppressed. This is bad enough, but a feeling of revolt also exists, and this is even worse; a feeling which says, "I don't care, I shall do as I please. Mrs. Flanigan's husband drinks, poor thing! and there she is with her seven children. I would send them out begging if I were *she*, and Bridget shall give them the broken food, though she says when it does not please them they do throw it in the alley; and she shall have my old clothes, too, though they are rather too fine for her, but it is the best I can do."

This is, however, precisely the view that organized charity wishes to change. It is not true that this is the best that any one can do, no matter how helpless. To give away old clothes because we wish to be rid of them or do not strictly need them, when we are pretty sure they are not the most suitable or useful gift, is not charity!

We are taking a high name in vain and deceiving ourselves by speaking of old clothes as if they were Love and Righteousness in themselves.

Associated charity or organized charity means simply what the words imply: people working together in love to help the unfortunate.

For the clearer understanding of this subject, one of the Boston associated charity committee has been asked to write down from the mouths of the visitors some account of a few families and to describe their condition as they were when they first asked for aid; to say what means have been tried to help them; and what result, if any, has been reached.

We gladly embrace the opportunity of sending LEND A HAND the story of two

or three families whom a little assistance of the right kind has set upon their feet.

One family was quite above asking for help, but their physician told a member of our committee of their sad condition. The group consisted of an aunt about fifty years old, incurably ill, and her two nieces, one of whom had become an invalid, unable to work. The other niece had formerly lived, as chambermaid, with an excellent family, but she was obliged to leave her place in order to take care of the other two and go to work in a shop. Shop work is very uncertain and there were often weeks, sometimes months, when she must either be without work or hunt up something new to bridge over the time until the old work should begin again. At best, the amount she earned was hardly sufficient to support the three. Added to this responsibility the aunt needed night watching, so the poor girl was on duty both day and night.

The physician saw that something must be done and appealed to the committee, who sent in their turn to inquire for character of the lady with whom Catherine had lived. They got an excellent recommendation and a promise to send her anything for which she should ask, also the information that the lady was not able herself to go to see the family. A visitor was then appointed who found a place for Catherine to assist in a family two days each week, going home at night all through the winter. This with a little extra service of the same kind easily secured the weekly rent for that winter. In the spring the nieces were found to be getting so tired that the aunt was sent, somewhat against her own will, to a small hospital. There it was discovered that the aunt had long ago refused to submit to a slight operation which might have restored her to health.

She was also found to be very troublesome and able to help herself if she had not determined to be waited upon. When this was discovered to be unnecessary, the nurses were requested not to get up in the night to wait upon her, and after a while she recovered from the habit of expecting it. Meanwhile the invalid niece was sent to the country for the warm season and the other one took a place.

In the autumn, when they came together again the condition of things was definitely altered. The aunt gave less trouble, sleeping quietly every night; the invalid was somewhat better; and the well sister had money in her pocket. From that moment they have been independent. Every spring the two sisters go into the country for a month to prepare a summer house for the season, and the invalid niece dates her complete recovery from these visits out of town. While they are gone the aunt either goes to some Home or somebody is found who will take care of her. The sisters can now both work and the little home is a cheerful place. It will be seen that time and thought were what was bestowed upon this case.

The next case in the hands of the same visitor is that of a woman of sixty years of age who used to receive "out-door relief" and was a real old-fashioned Irish beggar. It was thought impossible to do much with her, the habit of asking and receiving had grown so strong. She was a lonely and forlorn woman, thinking only of herself and her ills and yet not without a capacity for love. It was suggested after many other plans had been proposed in vain that she should find a little motherless child to live with her. Of course all public assistance and beggary were cut off because she is able to support herself. At length the child was found and a most tender friendship has grown up between the two. In this case not only has daily bread been assured to the lonely woman by the coming of the little boy, but she has gained a love

of independence and a power of helping herself in other ways, for, far beyond these practical ends she has gained a power of unselfish devotion and a knowledge of the divine joy of love.

A third case is that of a young Irishman and woman, she a penniless waif, he a drunken fisherman. They married, had one child, applied for out-door relief and received it, and then a friend, hearing of the family, went to see them and found them in a low condition indeed. Little by little, through many years, and the difficulties of a fast-growing family, this visitor has watched the father and mother and children. The man can neither read nor write and has no pleasure save in low company and drinking; the wife, however, with no more education has learned many things. At first she was unwilling to send the children to school, but now they all go except the baby and the Catholic church is doing what it can in their behalf. There is progress and endeavor among them all if we leave the father out, and he, poor man! in spite of his love for his children, has been ruined by the gaping drinking shops at every corner and by being sent down to the Island on short sentences, which at first hurt his pride, but at last became a matter of no great concern to him. If he could only have been sent somewhere where he could have learned to read during his imprisonment in the evenings and during the day have been kept at hard work, and a portion of the proceeds of his labor sent to his wife, the family would be in a totally different position to-day. As it is, he will be again shut up, and the same miserable experience will be again rehearsed until the state's prison, the hospital or kindly death shall separate him from the old temptations. We have needed the protection of the law for this man and we have been unable to get its assistance. This is but a typical one and it is to be hoped that this recital will help to draw public attention to what is needed.

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"Look up and not down:—
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Look out and not in,
And Lend a Hand."

BENEVOLENT WORK OF THE SUNDAY-SCHOOL.

BY MRS. BERNARD WHITMAN.

[A paper read before the Sunday-school Union of Boston, May 29th, 1888.]

OUR desire is that our children shall inherit "eternal life." What do we mean? We certainly do not mean that they shall keep in a narrow path, never broadening, of life in an unending line. Eternal life in that sense is not a thing to be desired, though saints and angels should be of the company. When we say "eternal life" we mean the broadest, the fullest and best rounded life of which we are capable. It is a life reaching out for the love of God and drawing it in on all sides. Such a life will be unending, but in its breadth it will be all embracing, and such a life we wish our children to inherit.

To this end, we must not make Sunday-school teaching the study of the Bible alone, but the study and practice of the Bible precepts. These two should go hand in hand in the education of our children.

Theoretically, the children of Sunday-schools are taught both branches. We should be ashamed of the school which never gave in charity. The pupils know that the Saviour says that "it is more blessed to give than to receive," and occasionally they are appealed to in behalf of some worthy object which is so large that it is, after all, a very vague matter. Take the children of our own Sunday-schools. We ask them to give to the Children's Mission, and the case is presented to them in its most touching light; and the children give or ask their parents for money to give to this work. Once a year a public meeting is held and an account of its work given, which is certainly interesting, but how many of our Sunday-school children attend it or know from investigation what is really being done there? Happy the child whose parent or Sunday-school teacher takes him to see for himself the good that the pennies are doing, and thereby creates a personal interest in work for other children.

We have work among the Indians and we have the Country-week, in which children can take an interest and help, besides many others, but the question constantly comes to my mind, "Do or can children really learn benevolent or charitable work in this wholesale manner?" Must we not devise some method by which the children may be brought into personal contact with the work about them, and feel that personal interest which only a personal contact can give?

It is impossible for 300 children to visit the Children's Mission, or other institution, and feel that each one has a real live part in the work. It is too vague to them. The responsibility is too light. It does not sufficiently belong to each one, and the giving

of the pennies, while it teaches giving, does not take the heart right with it as does a smaller object confined to fewer givers.

It is to remedy this trouble that many Sunday-school teachers form their classes into clubs, and then, letting them select some object which is needy, they work with enthusiasm and energy, carrying the Bible teachings into their own lives and shedding light into the lives of others.

I shall speak to you to-night on the work of the Lend a Hand clubs in Sunday-schools. I speak of those in particular because I am most familiar with their methods and because it is extremely practical.

Many of you present know the origin of the Lend a Hand clubs, but I know from the constant calls I have to explain it again and again, that probably there are many here who do not.

If any one has never read the little book called "Ten Times One Is Ten," I should advise him to read it, for that is the origin of the Lend a Hand clubs and will give you many details for which I have not the time here. The central thought of this book is that one life, pure and unselfish, so influenced ten lives that each one of the ten brought ten more into the charmed circle, and so the kingdom of God shall in time come in. It was a life ruled by God's purposes—an eternal life, full and rounded by His constant presence. According to mathematical calculations, twenty-seven years would bring in the whole world. The book was written in 1870. In 1897, the whole world would

Look up and not down :—
Look forward and not back :—
Look out and not in,
Lend a Hand.

We have now nine years left, and it does not look as if the millennium was so near at hand. The calculation is perfectly correct. Some one is at fault. Is it you? Is it I? Do we each bring our ten into the "reign of light and love"?

The four Wadsworth or Lend a Hand mottoes were the ruling mottoes of Harry Wadsworth's life. He was a real person and not a fictitious character. They are only our more modern way of expressing the Bible teachings of Faith, Hope, Love, and Charity. They are no more sectarian than the Bible is sectarian, but they are the central truths on which a Christian character must be built.

Shortly after "Ten Times One" was written, Miss Russell, of New York, reported a club started among her Sunday-school scholars. It was a mission class, connected with Dr. Bellows's church, composed of boot-blacks, newsboys and other poor little waifs, as poor and as miserable as any street boys well could be. They liked the idea of a club. They took as their pledge the Harry Wadsworth mottoes and called themselves the "Harry Wadsworth Helpers." Ten cents was the initiation fee, a small monthly due was required and a fine for spitting on the floor and for swearing. The Secretary kept a book and each member pledged himself to do some special thing through the week to help some one. On Sundays these were given in and recorded in the book. They picked up and helped home drunken men, they carried water to the top floor of tenement-houses to help poor women, they read to poor, helpless and deformed children. Now I have been asked to tell of practical work. Certainly this would seem practical, but the best part is still untold. Within two years I have had a letter from Miss Russell. She has been able in all the changes of city life to keep track of seven of these ten boys. These seven all have gone out into the world noble, good men, occupying honorable positions and faithful to the mottoes chosen by the Harry Wadsworth Helpers.

A club that accepts the mottoes then is a Lend a Hand club. It becomes one at that moment. It is then free as air to take what other pledge it wishes, to choose its own name and its special work. Hence we have among the Lend a Hand clubs: Wadsworth clubs, Ten Times One clubs, Willing-workers, King's Daughters, Helping Hands, Dew Drops, Look-up Legions, The Commercial Temperance League, and many others.

The Look-up Legion is a strong temperance organization among children. It was formed by Miss Lathbury among the earliest of the clubs and is one of the largest branches of the Lend a Hand work. It takes for its pledge:

"We, the undersigned, wish to be manly (or womanly) and Christian in our character, and we therefore pledge ourselves to be, as far as we are able, truthful, unselfish, cheerful, hopeful and helpful; to use our influence always for the right and never fear to show our colors. We also pledge ourselves to use our voice and our influence against intemperance, the use of vulgar or profane language, the use of tobacco, affectation in dress or manner, disrespect to the old, ill-treatment of the young or unfortunate and cruelty to animals. We will aid and support each other in carrying out this pledge and the spirit of our motto." Mrs. Wilkes, whom we welcome from Sioux Falls to-day, reports a Look-up Legion there.

Many of the clubs add the Waldensian motto, "In His Name," and the little badges of our clubs are Maltese crosses with the letters I. H. N. upon them. This badge is a sign that no appeal made In His Name will pass unnoticed. The branch known as the King's Daughters lays great stress upon this.

From Washington Territory, from Florida, from Maine, from Colorado, we hear of these clubs built on the Wadsworth mottoes. I do not think there is a state in the Union that has not more or less Lend a Hand clubs; and we find them in England, in China, in Japan, and Ramabai will carry the mottoes and spirit of Ten Times One to India. She, too, is a Daughter of the King.

In Brattleboro, Vt., a wise woman gathered her little class together and proposed a Lend a Hand club. It was a class of ten little girls, the oldest but twelve years old. After much thought and discussion, it was decided to dress a Boston baby. There was little difficulty in finding one whose parents were glad to accept such help. And the little club worked with such a will that little Walter Collins was warmly clad and cared for, for a year, when his father found steady work and could care for him himself; and of their abundant provision there was enough to help a little baby girl also. This was their work for the first year. And the second year they announced their desire to tide some other family over a hard place, and this time little Pauline Wadsworth Granville is the name of the baby they are dressing. Still their supplies are so bountiful that there is something to spare for another. And in the summer, when this Lend a Hand club wanted a picnic, it did not go for a "good time" only, but took all sorts of goodies to the poor old people of the poor-farm, and, having made them happy, encamped on the banks of a brook, built a fire, roasted their corn and potatoes, and then, seeing the overseer's little daughter eying them shyly, made room for her and her three dolls. Those children know from real experience the blessedness of doing and of helping.

From Germantown, a lady writes me: "One of our little girls was at a fair lately and asked her mother if she would give her ten cents if she would not ask for it at the end of the week, that being her allowance. On being urged to tell what she wanted with it, she very reluctantly said there was a little girl there who had no money (a poor child) and she wanted to buy her a toy. Needless to

say the money was given. Her mother said, "That's the Lend a Hand Club." From New York, lately, I received a letter from a lady who had organized her class in Sunday-school into a club of King's Daughters. She writes, "When I have felt a little inclined to be discouraged over the small amount of outside work we do, I cannot help seeing that the character building is worth almost more than anything else; and the mothers of the girls have told me many encouraging things about their daughters' daily Christian lives."

I was recently talking to a group of boys belonging to a Sunday-school. The teacher thought they would like to form a Lend a Hand club if they only understood about it. How well they grasped the idea you can tell from what one boy said to the others: "I say, let's go over and saw Miss Jones's wood for her. I'll bet she has a hard time of it." And, though I have not since heard from that club, I have every reason to think Miss Jones's burdens are lightened and these boys know better the Bible precepts of giving than if they had every text at their tongue's end, without the practice.

A tiny little maid in Chicago reported dolefully at the weekly meeting of her circle: "Oh! I have not done enough," and then she wrote: "Monday—Set the table and minded the baby. Tuesday—Onset the table and minded the baby. Wednesday—Onset the table, minded the baby and made the bed," and so on through the week she had set and "onset" the table and "minded the baby," and had not done enough.

It is possible she had not "done enough." We do not know what her sins of omission were, but we do know she is training herself to be a very helpful little girl and to take her place in the world where our Father most needs just such unselfish service.

From no farther away than Harrison square, a little Sunday-school class of girls twelve years old, calling themselves the King's Daughters, sent \$100.00 to Mr. Baldwin for the "Country-week." Their own eagerness interested others, and the whole society realizes the good influence of that little Sunday-school class of "King's Daughters."

It is sometimes a little puzzling to know what is the best work in which to interest a class. In the magazine, *LEND A HAND*, there are always reports of what the clubs are doing and oftentimes appeals for some sort of help which boys and girls can give. Only last week I received a most touching letter from a missionary at Covelo, Cal., the Round Valley Reservation, with regard to a little Indian girl whom she wishes to send to Hampton. She sent me a photograph and it certainly is as bright and pretty a child as one would meet anywhere. The missionary sees little chance of sending her, but two or three clubs could send her.

What becomes of the scrap-books? There is never an oversupply. Hospitals and Homes like them. The Indian missionaries always want them and many a poor child in his lonely home is made happy by the loan of one.

A lady teaching in a primary school of a city where there was a large factory population told me once that I had no idea of the number of sick children who were left day after day, while both parents were absent at work. The short nooning was the only time from seven A. M. to six P. M. when such a child was not alone. To such a one, one day, I carried an old book, at the teacher's request. A bed, a table, two chairs, a stove and a lamp was the furniture of the room. The child could walk about the room. From seven A. M. till noon, from one till six P. M., there was absolutely *nothing* to beguile the time, and yet that boy could read as well as any boy

ten years old. I shall never forget the joy of the child when I produced the book. What a world of good a club could do in this way. Any primary teacher can tell of just such cases.

A club can always carry on a flower-mission; not alone to the sick or the very poor. There are many sad, weary and lonely ones to whom a flower is a messenger of love and other days. A bright, happy young face is of itself often as sunlight in the darkness and weariness of life. No wise teacher will underestimate this advantage her pupils have over us older ones.

I like to suggest to boys that they repair playthings. All boys like the work and can accomplish a great deal with a small outfit. These toys in Sea-shore Homes, in Hospitals, in Asylums, and in rooms scarcely fit to be called homes, give untold pleasure to children who are always destitute of them.

I would suggest to Sunday-schools which are interested in large benevolent enterprises that the whole Sunday-school form itself into a Lend a Hand club, the class of each teacher being numbered, Ten No. 1 and Ten No. 2 and so on. This is sometimes done and the different "tens" take different names instead of numbers. Each "ten" or class selects its own work, chooses its own officers and makes its own rules. Once a month, the "tens" meet in their Sunday-school room (what if it should take the place of the regular lesson?) and report and consult.

By several "tens" taking a personal interest in various parts of an extended charity and each doing its part, there will more real benefit accrue to both charity and Sunday-school than years of the general giving which we so often see.

OLD AND NEW.

THE WOMAN'S CLUB OF MALDEN, MASS.

[Extract from the President's Address.]

In order that we may keep the record of the place Old and New holds in the line of succession, I will give you here what may be called a short genealogy of women's clubs and associations in this country. The first woman's club of which there is any mention was formed in Lowell, Mass., in 1837, by a few working girls employed in the factory in that place.

They had a regular organization, with constitution and by-laws, and a list of officers. The object of this club was declared to be a desire "to improve the talents which God had given them." Out of this club grew, or there succeeded to it, other "Improvement Circles," so

called, composed of working girls, who wrote articles which were read at the meetings.

These were afterwards collected and published in a monthly magazine called the *Lowell Offering*, "a repository of original articles written by women actively employed in the mills." It was published from 1840 to 1848.

In speaking of this very small beginning of women's clubs, I do not wish to claim too much for it, but only to show at what an early date women were thinking of banding themselves together, and that, like many other progressive movements, this also began among the working people.

After this we hear of no other women's clubs until Sorosis of New York, incorporated in April, 1868, and the New England Woman's Club, in 1869. The Woman's Congress (or Association for the Advancement of Women) was projected by Sorosis in 1875.

"Old and New" properly belongs here, in the line of succession, it having been formed by its first President, in 1878, just after attending the yearly meeting of the Woman's Congress. I need not mention here the hundreds of other women's clubs which since 1869 have sprung up all over the country.

Woman's rights associations were first started in 1855, and in 1866 the National Woman Suffrage Association, which is the mother, if not the grandmother, of all the suffrage organizations in the country, was projected. This association called together from all parts of the world that aggregation of woman's clubs and organizations, the International Council of Women, lately held in Washington, D. C.

And I ought to add here that it is to Miss Susan B. Anthony, leader of the Council, as well as to the N. W. S. A., that we are indebted for this beautiful production of modern womanhood.

After this great gathering from almost all parts of the civilized world working harmoniously together, we feel that women can no longer be isolated, but that they will form one great solidarity; clasp hands "from sphere to sphere," and be hereafter united in one bond of common hopes, common pursuits and common interests.

The chief object of "Old and New" is mutual improvement, but I find that during the ten years of our club's existence we have done our share of outside work. We have subscribed to the "Country-week," helped the "Flower Mission," given money towards the "Summer Vacation Fund," and donated articles and money to charitable fairs. One of our

largest efforts was directed towards helping Miss Anna Ella Carroll to establish her claim in Congress. When this matter was brought to our attention, money was voted from the treasury of "Old and New," and also subscribed by members and by this means one of our number was enabled to go to Minneapolis (in 1885), and, with the help of the Woman's Relief Corps, to present Miss Carroll's claim before the Grand Army. As the result, a resolution was passed in her favor, and the Relief Corps appointed a committee to receive subscriptions, which were ordered to be raised for her in the various Posts and Corps. Through our committee on "The Protection of Working Women," we have helped worthy persons to get the money due them, which had been wrongfully withheld, and prevented one poor woman from being carried from the insane asylum to the poor-house of her native city. And we were the first to send petitions to the Legislature, asking that the "Age of Consent" for young girls should be raised to eighteen years (instead of ten, as the law of Massachusetts then stood, in 1886).

In addition to this, we have subscribed to *LEND A HAND* since its first issue, held a free course of Moral Education Lectures, and many of us have joined the Audubon society, which pledges its members against wearing birds' plumage for ornament. We have also established a "Lend a Hand" committee, whose duty it is to send by mail such newspapers and magazines as the members may have to spare, to women living in isolated country places who have almost nothing to read. A small sum has been appropriated for postage and efforts are making to learn the addresses of those whose lives will be made more cheerful by this occasional glimpse of the outside world. And, lastly, we have started a library of our own, and one of our members has donated a sum of money as the nucleus for a book-fund, and we have a small sum at interest to

be used towards building a club-house. During the last club year we have held twenty-two meetings, our second club luncheon and tenth anniversary. Three of the above meetings have been filled with papers by club members, and eight of them by miscellaneous readings, debate or discussion, vacation rambles and a housekeeping afternoon, all by the members. The annual original magazine, *Old and New*, filled one of the eight afternoons and there were fifteen contributors and twenty-three articles in prose and verse. The covers of the magazine were of white celluloid, upon which were painted flowers and the "Old and New" coat of arms with gold lettering.

Our "Writing Group" is very helpful. The object of this group is improvement in composition, and we try to attain this by frank and conscientious criticism, by each of all. The good results of this practice is shown, from year to year, in the pages of our original magazine, the larger part of the contributions to which are written by members of the Writing Group. And magazine and newspaper articles, poems and stories, as well as books, have emanated from this little group of women (twelve in number) connected with *Old and New*.

In classifying those members of *Old and New* who do something besides their domestic or home duties, I may say that during ten years we have had, among our number, artists (who were something more than amateurs), teachers of elocution (who were inspired by one of our lectures to follow this calling), music teachers, public school teachers, and a member of the school committee, nominated through the influence of the club, and elected in part by the votes of its members. We have also had successful Kindergarten teachers and practicing physicians, one public singer, one editor, twenty or more writers for the press, and at least one who has written and delivered a sermon. Two of us were enumera-

tors under the Tenth Census. Four of our members have written books as follows: historical, three; dramas, two; poem, one; literary, one. Many of our members are engaged in temperance reform and private philanthropic work, a few are connected with other clubs, and two were members of the International Council of Women.

I cannot close my last address as President of "Old and New" without emphasizing the advantage of two of our methods which I am sure have done a great deal towards our success as a club. One of these is our democratic management, our business being all transacted by the members and not by an executive committee, as is usually the custom. Every member has the same right as every other member to come to every meeting, and in conformity with parliamentary usage, and the rules of the club, to use her influence and have her say as to what shall be its policy and its management. We are almost the only eastern club or association of women that is governed in this way. We have tried it successfully for four or five years and have seen how much it has increased our interest in the club, and taught us also the details of organized work.

Our second and most important method is our principle of rotation in office. With the president, vice-president, auditor and members of committees, the rule is that no one member can hold any one of these positions for more than two successive years, and at the end of the two years some one else *must* be elected to fill these places. The result has proved very beneficial, for in our ten years of club life five women have had practice in presiding and conducting meetings, and nearly all the members of the club have served on committees. It is safe to say that if this were not the rule and the spirit of the club as well, only a very few would have been thus educated, and our object, mutual improvement, would not be attained.

A woman's club should aim to encourage and *trust* every member, and not be afraid to abide by the will of the majority in open, fair and full debate. By such methods alone can women be fitted for the larger duties which are coming into their lives. And, since we change our committees every two years, there is no danger of our getting into ruts, and we are pretty sure of having new speakers, once in two years at least. Our membership has increased and the average attendance has been very large. The discussions have averaged well, and new members as well as old have done their part creditably. There is probably no other woman's club in this vicinity that can rival ours in this particular, since the members who take no part are now the exception rather than the rule. Our method in this respect also resembles the clubs of the west rather than those of the east.

In closing, let me give you a composite pen picture of the modern woman's club,

in which one member's face will be the typical representation of the characteristics of all, and it will serve for our own little club, as well as for older and larger ones, even for the International Council of Women.

This composite picture is that of a woman with fair, expansive forehead and thoughtful eyes, who is accustomed to think on and weigh many subjects, and can, if occasion offers, express her thoughts both by tongue and by pen. Her whole expression shows that she is a student of books as well as of public affairs, and that her home life is broadened by the interest she has learned to feel in matters outside of her domestic sphere. In her heart dwells pity and sympathy, and she reaches out a helping hand into all the world, that she may do her little part in making it one great family, modelled after her own, cared for, even as she cares for her own, and over which God shall reign.

HARRIET H. ROBINSON.

THE ORDER OF SEND ME.

1. This order is an order of women who are willing to go on the King's Work, and wherever the King sends them.

"Here am I, send me."

This word of the prophet gives the name and motto to the order.

2. It is one of the Ten Times One clubs. It takes its own motto, in addition to the four mottoes of the "Ten Times One," which are:

Look up and not down:—
Look forward and not back:—
Look out and not in,
Lend a Hand.

3. The members wear for a badge the Maltese cross, with the letters I. H. N. (In His Name). This is the common badge of all the "Ten Times One" clubs. The distinctive badge of "Send Me" is a pale lilac ribbon. This ribbon may be worn without the badge, where the badge would seem out of place.

4. There are two classes of "SEND ME."

The Junior class consists of girls under the age of sixteen. The Senior class consists of older women.

5. Any person can form a Ten by sending to the central office, 3 Hamilton Place, Boston, for a printed charter. She will then enlist ten proper persons in her Ten.

6. Each of these persons is, in turn, at liberty to send for a charter, and enlist another ten. Or, the first Ten may increase its own numbers regularly. But it is advised that no Ten should grow so large as to have frequent and familiar meetings inconvenient.

7. Each Ten attempts to do the duty next its hand as each member does.

8. Once in six months it reports to the Central Secretary in Boston.

REPORTS OF TEN TIMES ONE CLUBS, ETC.

GARDINER, MAINE.

ENCOURAGED by the unmistakable success of its first year's work, the Ten Times One Club determined, at its annual meeting, one year ago, to enter upon a new field of labor. And, indeed, it did seem like a field white for the harvest! On our public streets, about our railway station, post-office and elsewhere, especially toward evening, every one could see groups of girls and boys, evidence of increased population in a growing manufacturing center, idling about for hours, seeking amusement and finding much that was worse, forming habits of evil speech and learning much of vice from those older than themselves!

Considering all this, the T. T. T. Club undertook for its next enterprise, albeit with much "scruple and doubtfulness," the inauguration of measures looking to the benefit of these stray children. A room was hired in a private house, girls and boys between the ages of eight and fifteen invited to come there for an evening's entertainment, and a committee from the club entered upon the task of amusing them.

This movement was successful from the start. Twenty-one young people appeared at the first meeting, and were delighted with the novelty of singing, calisthenics, stories and blackboard drawing.

These meetings were continued with diversified entertainments, the microscope, magic lantern, and some chemical experiments coming in occasionally, until the small room rented proved insufficient to hold the motley and ever-increasing audience.

This difficulty was met, however, and smoothed out of our pathway by the kindness of the Free-will Baptist Society, who generously placed their Sunday-school room at our disposal.

In August, an excursion down the Kennebec river in a small steamer gave great gratification to the children under our charge, who had increased in numbers, by this time, to between fifty and sixty. At a meeting of the club in November, a Christmas tree was proposed; funds were kindly donated for the purpose by various charitable citizens and the whole affair carried through successfully.

At our January meeting, matters had advanced still further. It was proposed to open a cooking-school in this city, if funds could be procured; and thus, at last, the way opened for us to have what we sadly needed from the start, a room of our own.

Our treasury was so empty that we dared not venture to hire one and assume the financial responsibility of maintaining it. But the ladies in charge of the cooking-school, having raised their funds easily, hired a very commodious room; and as they only used it in the day-time, by paying two-thirds of the rent, the T. T. T. Club could occupy it evenings. Thus our great object of ambition was attained, a good reading-room.

We open it every evening in the week—Thursdays, for boys only—the remainder of the time for girls. It is neatly fitted up, our library well housed, and two ladies of the club, chosen in rotation, preside there to keep order and amuse the children who come. Finally, thanks to a little juvenile entertainment given by members of the club, our treasury contains at present nearly sixty dollars, in store for future demands.

Now, as to the moral effect of all this. It has certainly put some little spots of brightness into the lives of these neglected children.

It has made them feel that some one cares for their welfare, and that the men

and women of Gardiner are willing to do something in a friendly way for their improvement. And, to their credit be it said, improvement there certainly is. The good order maintained at the meetings and in the reading-room speaks for itself, and speaks volumes! There has been manifest change for the better in the behavior and dress of the children since our work began. They show less rudeness, a nicer sense of propriety and greater regard for neatness. How much that is evil will melt away, like snow, under the magic touch of kindness and friendliness! And the far-reaching results of these forces, spiritual, imponderable, immeasurable, are yet surely estimated by the Almighty One, in whose hand are the balances of good and ill. Through His grace, may we not be found wanting!

WEST NEWTON, MASS.

LAST February, a few young ladies met and formed a club of the King's Daughters and elected a president.

The club has grown in interest and numbers, so that we have now twelve members with a prospect of more joining soon. We have taken much interest in the little work we have tried to do and are now planning for a lawn sale, to raise money for our treasury.

Each of the members wears the small, silver, Maltese cross. In His Name.

DILLON, MONTANA TERRITORY.

LAST fall, the girls of the Sunday-school, who had been meeting weekly at the Rectory for a sewing-class, formed themselves into a Guild of "The Daughters of the King." This society was started in New York some two years ago, and is entirely undenominational. Their aim is to do whatever good lies nearest to their hand "for the love of Christ" and "In His Name."

Since Christmas this Guild has made

an afghan for the convalescent room in St. Peter's Hospital, Helena, and sent three dollars to Mrs. Buford, Virginia, for the colored children in her hospital. The members of the Guild have also been practicing on sewing, prizes for which were given on the Thursday after Easter.

BOSTON, MASS.

THE King's Daughters of the Shawmut Avenue Working Girls' Club wish to send some report to LEND A HAND, that they may come into more open contact with the work of other clubs.

When the order was formed, April 23, 1888, the girls wished to help the social life of the club, to strive with each other in well-doing and to work together for some one less fortunate than they are.

Aided by suggestions, they decided to prepare a scrap-book for the pupils in some Indian school, to "adopt a baby," and to furnish an emergency trunk with the necessities of the sick-room that they might lend at need among the poor.

Of course, there was no money to give. So we earned what we needed by giving a chamber concert at Union Hall, in May.

Now we are meeting every Tuesday evening. We sew for the baby and work upon the scrap-book. Two friends have kindly given us the use of their sewing-machines. Another has sent us a serviceable baby carriage, which we mean to use all through the warm weather among the little ones.

We have had no time as yet for the emergency trunk. But we mention it because a similar plan may please another club.

We extend a cordial invitation to every Daughter of the King to visit us.

AUGUSTA, GA.

FOR some time past we have been receiving your magazine and it has been truly helpful to us. For a long while we have expected some tidings of the un-

known friend who has sent us so much pleasure and benefit: **LEND A HAND**. We know of no way to speak to our friend but through the columns of **LEND A HAND**.

Before the magazine came we knew nothing of the King's Daughters and the many other Lend a Hand clubs of which it speaks. A few years ago I learned of the Look-up Legion, and ever since, in a very unorganized way, have had such a band among my school-boys.

At the opening of school, September, 1887, guided by the magazine, we organized a band of King's Daughters. We have been able to do very little outside of our school, but more than one girl has been blest by that talisman: "In His Name."

If the friend who has sent us the magazine could only see how eagerly these colored girls and teachers read it and how much we are dependent on it for guidance (for we are too poor to take the papers and magazines and we cannot get them from the public library), there could be no regrets for having sent it or fear of want of appreciation.

SOMERVILLE, MASS.

WE'RE not a Lend a Hand club, but a beg a hand one. We've found that we need something and have banded ourselves together to make our asking more effective. Somehow we have become quite successful, therefore popular, and confident enough in the virtue of our undertaking to believe that the **LEND A HAND** may find room to report us.

We began in 1885 with twelve members, all belonging to the second class of the Morse school. There were nine boys and three girls. First, we begged the teacher to let us; then we begged the children to come; then we begged the school committee to allow us a room; finally, we begged our mothers for lamps and our fathers for fees. When these things were obtained, we met, elected of-

ficers, made a code of by-laws, and started in. English History was taken for our first winter's work, because it is not taught in the public school course of Somerville. We liked it. We told long stories and short items, and read compositions at every Saturday evening meeting. So we prospered finely until February. The weather then was so stormy that our teacher was not able to come out from the city every week. Our interest flagged, and we broke up at last, after the manner of many older organizations, with a very bitter quarrel.

The class of 1886 heard of our doings and would do likewise. They begged as we had, and more too, since they begged us, now first class pupils, to help them. We made two clubs that year, one of girls, one of boys, the former numbering twenty-seven, the latter, fifteen. The meetings were held once in two weeks. We read "John Quincy Adams," of the American Statesman Series, for forty-five minutes, and then played easy charades for half an hour. We were very particular about outside reading, and obliged members to report at every meeting all books read, by name, author, and abstract. Our secretary kept a strict account of these, and, at the closing meeting, prizes were given to members who had the best list of historical works. We managed several lectures that winter, upon different phases of the Civil War. We closed in March with loud expressions of regret upon all sides.

In October, 1887, we reorganized with seventy-five members. Our objects have been to secure attention to books of worth and character; to make History *live* for the young; to give familiarity with the methods of carrying on public meetings; and to inculcate by object lessons (dear Mr. Editor, don't scowl) the principles of woman's rights. The first we accomplished by making a by-law which compelled each member to report two books bearing upon historical subjects for each

month; the second, by inviting prominent veterans of the G. A. R. to give us accounts of their personal experiences in war; the third, by having regular officers to preside, a fixed order of business, and strict adhesion to parliamentary rules as taught in Cushing's Manual; the fourth, by counting every girl's vote, by submitting gracefully, even when the girls, by a small plurality, elected their candidate for president, by encouraging discussion from all as much as possible, and by making up our board of officers as follows:

President, a boy; first vice-president, a girl; second vice-president, a boy; secretary and treasurer, girls.

Our room has overflowed at every meeting, our entertainments for raising money have been crowded, our fame has gone abroad, the local press has noticed us, and next season we hope to organize the best part of our large force into a real Lend a Hand. We cannot aspire farther.

CHICAGO, ILL.

ONE year ago last May, a circle of the King's Daughters was formed by Miss Guernsey among the employees of the W. T. P. A. There was very little organization beyond electing Miss Guernsey, president, and our Saint Agnes, treasurer. We promised that each week we would each give a few cents to do some good "In His Name." These offerings resolved themselves into the Providence Fund for the Temperance Hospital. Our numbers at first were fifty-one; the year's close showed seventy-three, not including twelve or fourteen who have left us because of removal. The girls of the Sanitary Publishing Company in the same building with us, and united with the W.

T. P. A. girls by many pleasant ties, joined in this band of King's Daughters, and gradually other ladies employed in the building have come in. Our meetings occupy a half-hour of the noon-time, and are very informal, both as to frequency and programme, but always interesting and uplifting.

Gradually the band is drawing in other girls outside the building. Cora's sister hears her talk of it, and she comes in and proves a nucleus around which crystallizes another "Ten" in a suburban town, who go to work "In His Name" for the neglected waifs of Bethesda Mission; Emily's sister in a far-away seminary catches the inspiration and imparts it to the bright bevy of school-girls who train unaccustomed fingers to make warm clothing for poor children, instead of dainty Christmas presents; Mary's sister, drawn into the magic circle, drew with her a double Ten to work for the Anchorage Mission, and so the blessed influence spreads. As we met on our anniversary, Agnes read the summing up of the Monday morning mites, and lo! it was \$271; "And we never felt it!" exclaimed one. "Praise God from whom all blessings flow."—*Union Signal*.

PEOPLE who are forming clubs or are interested in the Ten Times One work are requested to address all letters of inquiry to Mrs. Bernard Whitman, Lawrence avenue, Dorchester, Mass.

Mrs. Whitman is the central secretary of the clubs and will gladly give information or help in forming them. It is also especially desirable that all clubs based on the Wadsworth mottoes which have not sent in their names should do so, in order that the list of clubs may be as complete as possible.

CHAUTAUQUA.

THE Ten Times One clubs of whatever name will have a meeting in the Hall of Philosophy, at Chautauqua, at 9.30 A. M., August 24th. Dr. Hale will preside and reports are asked for from every section of Ten Times One.

Intelligence.

WOMEN'S CLUBS IN LONDON.

THE Russell Club, for ladies and gentlemen, which was started under such highly respectable auspices, having on the list of its committee the name of a bishop as well as a general—a re-assuring consideration to the socially ambitious as well as to those religiously inclined—is now almost forgotten. It was a pleasant place to drink afternoon tea in—that Japanese drawing-room especially. Ladies of limited means and small houses found it more agreeable to entertain their friends there than in their own narrower rooms. But the committee—that is, the more seriously minded members of it—found themselves unable to maintain its character as a suitable retreat for men and women who sought rest and intellectual refreshment. These complained that they were too often disturbed in the perusal of their favorite papers and magazines and huddled into some obscure corner, in order to clear a space for restless and pleasure-loving members to dance and take supper together. So the Russell Club was a failure, and the Lotus Club was set up in its place. Beyond this name, which suggested a retreat where the indolent and rich might find it “always afternoon,” I know nothing of that institution. The “Albemarle,” in Albemarle street, is a pleasant club for ladies and gentlemen; but its annual subscription is not suited to poor ladies, and its entrance fee is large. Then there is the Alexandra Club, for ladies only, in Grosvenor street, which, as a lady told me lately, was “suited to such persons as

were eligible to be presented at Court.” The University Club for ladies, in New Bond street, offers attractions to women of intellectual pursuits and callings; and the Victoria Club, in Old Cavendish street, appeals by its arrangements for whole families of mothers and daughters, and its bedrooms for solitary women passing through town, to another class again, such, probably, as some of us would call the “daughters of ease” and plenty. For people of gregarious tendency who are poorer, or—ought I to say?—for men and women who are human enough to care to meet their fellow-beings irrespective of their social standing, there is the Junior Denison Club in Buckingham street, Strand.

The new Somerville Club for Women has now been opened. The inaugural reception was given by the ladies of the committee the other afternoon, and was followed by an interesting address in the evening by Mrs. Scharlieb, on “Some of the Advantages of Clubs for Women.” Mrs. Mary Scharlieb, besides being a “Bachelor of Medicine and Bachelor of Surgery” of London University, is also lecturer on Medical Jurisprudence at the London School of Medicine for Women. The original Somerville Club was formed in 1878, and it met in a very dreary house in Mortimer street. The subscription was small, only five shillings a year, for its promoters’ intention was to induce poor working women to join, as well as their richer sisters; and I remember some of the leaders in what is termed the

woman's movement hoped to rouse many of the ignorant and indifferent of their sex into some measure of political and social interest and activity thereby. Lectures were given there by many well-known prominent women of our day. Lady Harberton expatiated on the advantages of her divided skirt; lady doctors gave instruction and information on matters of hygiene, and addresses were also given on political economy and the desirability of extending the franchise to women. But the rooms were dark and cheerless, and the club did not flourish. In 1883 it was moved to Oxford street; there again it was found the subscription fees were not adequate to meet the expenses, so the committee decided it would be best to reorganize on a fresh basis. Larger and pleasanter quarters were taken at 231 Oxford street, close to Oxford circus, and the subscription was raised to ten shillings a year.

The only impression conveyed at first, on reaching the club rooms, which were thrown into one for the inaugural reception by the lifting of movable iron partitions, was a dense mass of bonnets, yellow daffodils in blue vases, and ferns. Such a crush there was that I found myself more than once in imminent danger of having right or left eye transfixed by some long bonnet pin which had been recklessly or hastily thrust through the small head-gear of ladies who had perhaps rushed away from their domestic or literary labors. This suggested the thought, that as women are becoming more and more involved in the struggle for existence which civilization in its rapid strides has brought to so many of us, their dress ought to be simplified and made as nearly like that of the sterner sex as is compatible with an agreeable effect. Here and there stood or sat a pathetic figure, suggesting years of patient toil, a face worn and full of lines that manifold experiences of a changeful life have graven there; or a sadder one

still, in what should be the springtime of life, but worn by the wistful and longing fancies and aspirations that haunt and torture so many lonely young women in this busy world. But here these looked gladder, for they had many of them become members of this club, in the hope of finding some companionship and a meeting ground where they could exchange ideas and breathe more freely than was possible in the solitary room which was all they called home. One lady told me she had often organized walks into the country on Saturday afternoons for some of these lonely women, and the excursions had been much enjoyed. The advantages of a club to those who live and work alone are immense. I shall never forget the picture a young woman of culture and refinement once showed me in a moment of what she called her weakness. She was one of thousands whose lives might be brightened and their minds strengthened by belonging to a club like the Somerville. Another member told me she found the rooms useful as a place of rest during the arduous labors of shopping in town; her parcels could be sent there, and she could meet and drink tea with friends from a distance in a central position. "You really must join," said one to a friend who had come as a visitor. "But you see I've a husband," was the answer. "What's that to do with it? there's Mrs. Dash says she finds it perfectly refreshing to meet some of her old friends again; she has been absorbed in home duties since her marriage, but it does one good to get away to a quiet place sometimes where no domestic worries can follow one." Another lady considers the chief advantages of the club are the lectures on political and social topics which are given once a week; and the debates "where one can practice a little public speaking, don't you know." The programme of lectures, debates and entertainments promised for the next three

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months is varied enough to suit all tastes, embracing a lecture by Professor J. Estlin Carpenter on Buddhism and the life of Gotama Buddha, and an evening devoted to Palmistry by Mrs. J. White.

The rooms of the Somerville Club are airy and pleasantly furnished, and its library is good and inclusive.—*London Daily News.*

LUNACY AND CHARITY.

THE ninth annual report of the Massachusetts state board of lunacy and charity was submitted to the legislature yesterday. The number of the insane directly under the care of the state has increased from 1,450 in 1863 to 3,794 in 1887. The population of the state during that period has nearly doubled, while the number of the insane has nearly trebled. The average rate of increase has been about 100 per year, but of late this increase has exceeded 200 a year. The increase for 1887 was 240. "The state," says the report, "has been slow to recognize and provide for this steady increase; but recently has done so by opening a new hospital at Westboro, and a new asylum at Bridgewater, besides enlarging the existing hospitals to some extent. To avoid this enlargement, and for other reasons, the state adopted in 1885, at the instance of this board, a system of placing the quiet insane in families under state supervision, as had long been done in Belgium, Scotland and other countries of Europe. The whole number thus boarded out since August 10, 1885, has been about 150; and about 117 of these now remain in families.

"As the average cost of constructing hospitals and asylums for the insane in Massachusetts has exceeded \$1,000 for each inmate, during the last twenty-four years, there would be a saving of at least \$120,000 in construction for these patients now residing in families; representing a yearly interest-charge to the state of \$6,000. The actual cost of supervising these insane persons in families is less

than it would be in the hospitals, but even if it were greater, there would be a margin of \$6,000 each year to meet this cost of supervision, which at present is less than \$2,000 a year for 100 patients; while the cost of supervision in the hospitals averages more than \$5,000 a year for 100 patients, even allowing for the diminished cost of supervision in the asylums at Bridgewater, Tewksbury and Worcester.

"It would seem, also, from the experience of more than two years, that boarding out those patients whose condition permits it, is better for their health and comfort, and promotes their restoration to self-support. It is found that their friends take more interest in them while in families than while in the hospitals; and some have returned to live with their friends who might otherwise have remained till death in some asylum."

To the argument already quoted, of the reduction in the cost to the state, in the system of boarding the chronic insane in private families, the board adds its hearty indorsement of the beneficial results of the system upon the patients themselves. The number of patients at present so provided for is 117, of whom: nineteen are men and ninety-eight women. The board has found no difficulty in finding a sufficient number of suitable families willing to undertake the charge of these insane at a rate as low as \$3.25 per week. That these families have not taken advantage of these insane wards or stinted them in the comforts of life is apparent from the unanimous desire of the patients to re-

main in their present quarters rather than to be taken back to the asylum. With due precaution in selection, the board is of the opinion that a much larger number of the insane can be provided for advantageously in this manner.

The special recommendations which are appended to the report are the establishment of a separate asylum for inebriates; the more thorough and immediate state control of the several state institu-

tions; the appointment of a state pathologist for the purpose of inquiring into the physical causes; and the establishment of a system of reports from private charities for the purpose of a better understanding of the actual needs of those dependent on charity. The board is further of the opinion that the minimum limit of age, at which juvenile offenders may be sentenced to jail, can safely be raised from twelve to fourteen years.

CORRESPONDENCE WITH THE HOLY FATHER, LEO XIII.

In December, 1887, the Catholic Total Abstinence Union of America through its president, Rev. Thomas J. Conaty of Worcester, Mass., sent to Pope Leo XIII. an elegantly prepared address of congratulation on the occasion of his golden jubilee. In acknowledging the gift, the Roman Pontiff sends his Apostolical Benediction to the Union and expresses his approval of the great cause of Total Abstinence. President Conaty issued an official circular to the Societies of the Union and enclosed a copy of the Papal letter:

C. T. A. U. of A.—Official.

WORCESTER, May 18, 1888.

To the members of the C. T. A. U. of America.

The Spiritual Director of our National Union, Rt. Rev. P. T. O'Reilly, of Springfield, has received from the Holy Father a letter, a copy of which is herewith transmitted to you. As another evidence of his kindly interest in our Union, our Holy Father, Leo XIII., grants to us his Apostolical Benediction, in grateful remembrance of the jubilee address presented to him by our Board of Government in obedience to the instructions received at the Philadelphia convention. You will be proud to hear anew his words of encouragement for our total abstinence movement and his desire that its benefits be extended throughout our country. Under the benign influence of his fatherly

blessing redouble your efforts to make men hate the vice of intemperance, which degrades both soul and body, endangers society and renders useless the great mercy of our Redeemer. His words should give you great courage in the work and urge you to persistently preach the truth that total abstinence is a most efficacious means for combatting the great evil of intemperance, while appealing for the support of all men who love manhood, home and God. Fraternally yours,

THOMAS J. CONATY.
Pres. C. T. A. U. of A.

Text.

Rme Domine:

Amoris et devotionis pignus, quod omnes Catholici Perfectae Abstinentiae Socii in Foederatis Americae Septentrionalis Statibus degentes, Summo Pontifici in Sacerdotalis ejus Jubilaei die exhibendum curaverant, Sanctitas Sua peculiari solatio et jucunditate recepit. Magno enim desiderio flagrat ut perutitis vestra Societas Magis in dies per istas regiones propagetur. Perindeque ex vistris observantissimis letteris vos ad hunc finem consequendum omnem operam adhibere paratos esse laetus percepit. Deum itaque ferventer exorat ut vestris incoeptis propitius adsit, vosque suis coelestibus muneribus cumulare velit. Novum vero suae paternae dilectionis testimonium vobis praebere cupiens Apostolicam Benedictionem ex intimo corde depromptam singulis sociis peramanter impertit. Haec ad Te Beatissimi Patris jussa deferens,

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fausta cuncta ac felicia Tibi precor a
Domino. Tui, Rme Domine,

M. CARD. RAMPOLLA.

ROMAE, die 25 Aprilis, 1888.

*Rmo Do. P. T. O'Reilly, Directori
Spli. Societatis Perfectae Abstin-
tiae in Foed. Amer. Sept. Stati,
Springfield, Mass.*

Translation.

MY LORD :

The token of love and devotion which the members of the Catholic Total Abstinence Union of America have presented to the Holy Father, on the occasion of his golden jubilee, has afforded him an especial consolation and joy. His Holiness most ardently desires that a society so useful may every day be more and more extended throughout America, and he is

happy to learn from your truly filial address that its members are ready to labor effectively for that end. Therefore, he fervently beseeches God to be propitious to their undertaking and to shower down his heavenly blessings upon them. Wishing to give them a new testimony of his paternal affection towards them, he most lovingly imparts his Apostolical Benediction to each member of the union. In conveying to you the wishes of the Holy Father, I pray the Lord to grant you prosperity and happiness.

Your Lordship's devoted servant,

M. CARD. RAMPOLLA.

ROME, 25th April, 1888.

*Rt. Rev. P. T. O'Reilly, Spiritual Director
C. T. A. U. of A., Springfield, Mass.*

CHAUTAUQUA.

The central Chautauqua assembly is at its regular work. From the first of August, the following announcements are made in the preliminary programme. To this programme, many additions will be made from day to day. And the well-informed Chautauquan knows that the other regular courses of the place, for daily instruction in various studies, are going on all the time. The announcements in this programme are the announcements made for the general entertainment and general instruction of the whole company of persons in attendance.

We have heard it said, and as we think it is wisely said, that no man can learn what his own country is so readily as by spending a few weeks in the thick of the gatherings at the National Chautauqua.

SERMONS.

Sunday, August 5. T. DeWitt Talmage.

Sunday, August 12, the Rev. Phillips Brooks.

Sunday, August 19, Baccalaureate, Chancellor J. H. Vincent, LL.D.

Sunday, August 26 (evening), Dr. B. M. Adams.

LITERATURE AND ART.

Chaucer and his Predecessors, the Fifteenth Century, Abba Goold Woolson, August 1.

The Study of Poetry, Prof. Lewis Stuart, August 1.

Spencer and Elizabethan Dramatists, Abba Goold Woolson, August 4.

The Stuarts and the Commonwealth, Cavalier Poets, Milton, Abba Goold Woolson, August 6.

The Restoration and the Revolution, Butler, Dryden and the Comic Dramatists, Newton and Locke, Abba Goold Woolson, August 7.

Queen Anne's Reign, Pope, Addison, Swift, Early Novelists, Abba Goold Woolson, August 8.

Childhood in Dickens, Wallace Bruce, August 8.

House of Brunswick, Dr. Johnson and His Friends, Abba Goold Woolson, August 9.

Brotherhood in Whittier, Wallace Bruce, August 10.

Realism in Literature, Prof. W. D. McClintock, August 20.

The Poetry of Emerson, Prof. W. D. McClintock, August 23.

The Poetry of the South, Prof. W. D. McClintock, August 27.

Michael Angelo (illustrated), H. H. Ragan, August 13.

LANGUAGE.

Advantage of Studying Philosophy, Prof. A. H. Edgren, August 13.

English Provincialisms, Mr. Benjamin Clarke, August 14.

SCIENCE.

Axioms of Geometry, E. H. Moore, Jr., August 2.

The Starry Heavens and the Moral Law, Dr. J. H. Carlisle, August 24.

THEOLOGICAL.

The Bible in the College, W. R. Harper, Ph. D., August 8.

The New Testament and Liberty, Rev. F. W. Gunsaulus, August 15.

Friends and Foes of the Faith that Saves, Joseph Cook, August 20.

HISTORICAL.

The Tudors and the Reformation, Sir Thomas More, Lord Bacon, Abba Goold Woolson, August 2.

Jesuitism and the Nation, Dr. L. T. Townsend, August 10.

Savonarola, the Rev. F. W. Gunsaulus, August 17.

Oliver Cromwell, the Rev. F. W. Gunsaulus, August 20.

The Naval Battles of the Revolution, E. E. Hale, August 23.

John Hampden, F. W. Gunsaulus, August 2.

SOCIAL QUESTIONS.

Missions Among the Mormons, Miss Grace E. Gilberth, August 6.

Immigration and Education, Prof. Edward Olson, August 10.

Wyandotte Cave, Robert McIntyre, August 21.

Law and Labor, Poverty and Property, Rev. Joseph Cook, August 18.

TRAVEL.

Village Life in England, Benjamin Clarke, August 11.

A Summer in Spain and Morocco, H. H. Ragan, August 11.

The Heart of America (illustrated), H. H. Ragan, August 14.

Songs Illuminated and Tours Illustrated, Philip Phillips, August 3.

Picturesque America and British Columbia, Philip Phillips, August 4.

MISCELLANEOUS.

Temperance, George W. Bain, August 1.

Culture, Prof. Edward Olson, Ph.D., August 2.

Among the Masses, George W. Bain, August 3.

Young People's Societies, Dr. D. H. Muller, August 3.

How to Make a Speech, Prof. Lewis Stuart, August 3.

The School of Scandal, T. DeWitt Talmage, August 4.

Our Great Opportunity, Dr. Josiah Strong, August 6.

The Theme To-day, Mrs. Mary T. Lathrap, August 8.

The American University, Prof. Edward Olson, August 9.

English School Boy Life, Benjamin Clarke, August 13.

Yours and Mine, the Hon. A. W. Tourgee, August 14.

The Psychological Basis of Illustration, the Rev. J. T. Edwards, D. D., August 14.

Grumblers, Dr. P. S. Henson, August 16.

The Personal Element in Education, Dr. J. T. Edwards, August 17.

Backbone, Dr. P. S. Henson, August 17.

The Americanism of Washington, the Rev. F. W. Gunsaulus, August 21.

The Man with a Musket, or Soldiering in Dixie, Robert McIntyre, August 25.

Wyandotte Cave, Robert McIntyre, August 27.

Lend a Hand clubs, Look-up Legion, Ten Times One, etc., 9 A. M., August 25.

Campaigns and Battles (illustrated), from Sumter to Appomattox, T. DeQuincy Tully, August 25 and 27.

READINGS.

R. L. Cumnock, July 9, 25, August 18.

T. R. Bird, July 16.

Hon. A. W. Tourgee, from his own works, July 18.

George Riddle, July 20, 21.

James Whitcomb Riley, July 31, August 2.

Miss Helen Potter, August 9, 10.

J. W. Bengough, July 17.

Miss Nella Brown, August 11, 13, 15, and 16.

CONCERTS.

Wesleyan Glee Club, August 7.

Ruggles St. Quartet, August 4-9.

Boston Stars, August 11, 13, 15, 16.

Hungarian Band, August 18, 20, 23, 24.

ORGAN RECITALS.

Mr. I. V. Flagler will give recitals August 8, 14, 28.

FIRE-WORKS AND ILLUMINATIONS.

Tuesday, August 7. Fire-works.

Thursday, August 16. Illuminated Fleet.

Tuesday, August 21. Illumination of Hotel Park. Promenade Concert.

TECHNICAL EDUCATION.

An exhibition of work in wood, collected by the Carpenters' and the Joiners' Companies, was opened on Saturday in the large hall of the Carpenters' Company, London-wall, by the Lord Mayor, who was accompanied by the Lady Mayoress; Major and Sheriff Davies, Mr. Sheriff Higgs, and other members of the corporation being also present. On their arrival the civic party were received by the Masters and officials of the two companies. After having inspected the exhibits, Mr. S. W. Preston, the clerk of the Carpenters' Company, read an address to the Lord Mayor, tracing the circumstances which had led to the exhibition, which had arisen out of the success of the similar exhibition held in 1884. Technical education, the address proceeded, was the important question of the day, and the City and Guilds of London had now for some years been the means of bringing that education within the reach of all, and were gradually making it a necessity that every artisan worthy of the name should avail himself of it. In

1885, 1886 and 1887 the Carpenters' Company had free courses of lectures given in their hall on subjects connected with building. Last October they opened a free technical library with all the best works on carpentry and joinery, and in June next they proposed to hold an examination. This examination would be oral, and it was believed that those obtaining a certificate would find it of great advantage in obtaining situations as clerks of works. The Lord Mayor, in reply, congratulated the Carpenters' and the Joiners Companies on the success they had achieved in their efforts to encourage the important branches of trade with which their names were identified. The examination which was to be held might have great results, and he hoped that employers of labor would encourage what was being done by giving preference to those artisans who had gained certificates. Cordial votes of thanks were passed to the Lord Mayor and the Lady Mayoress at the close of their visit.

RELIEF OFFICERS OF MASSACHUSETTS.

THE regular monthly meeting of the Association of Relief Officers was held at the American House, Boston, on the 14th of June.

President Muzzey announced to the Association the defeat of the bill in the Legislature to increase the cost of support of lunatic paupers.

The Committee, appointed at the last meeting to report a list of officers for the ensuing year, consisting of Messrs. Harri- man, Pettee and Wilcox, reported as fol- lows:

For President: David P. Muzzey, of Cam- bridge.

For Vice-president: Benjamin Pettee, of Boston.

For Secretary: George A. Washburn, of Taunton.

For Treasurer: Francis B. Gardner, of Brockton.

For Executive Committee: The Presi- dent and Messrs. George W. Gale, of Worcester, and Jesse H. Harriman, of Haverhill,

this being a renomination of the same board who served for the previous year.

A ballot was then had and the forego- ing named persons were unanimously elected to the various positions to which they had been nominated.

The question of place of meeting was then considered. Mr. Lufkin, of Glou- cester, advocated meeting at the different cities during the summer months.

On motion of Mr. Gardner, of Brock- ton, it was

Voted: That so much of the rules as required a monthly meeting be suspend- ed. Mr. Lufkin suggested that the next meeting be held in Gloucester; and there-

fore, on motion of Mr. Gardner, of Brock- ton, it was

Voted: That the meetings for July and August be omitted and that the next meeting be held at Gloucester on Thurs- day, the 13th of September, at 1:30 P. M.

The Treasurer's report was then read and accepted.

At this stage the meeting adjourned for dinner.

After dinner the Association listened to an address by Rev. Dr. Hale, Pau- perism vs. Poverty.

At the conclusion of his address, Hon. Robert Treat Paine spoke of the value of the new law relative to establishing a system by which loans on chattels could be nego- tiated by the poor, at a fair rate of inter- est, it being brought out by some remarks of Dr. Hale relative to the same subject.

A general discussion then took place as to methods of out-door aid, in which Messrs. Wilcox, of Waltham, Mr. Noon- an, of Lawrence, and Mr. Hill, of Salem, took part.

Mr. Pettee stated that he had been much interested in Dr. Hale's address, and as regards Boston said that every means was taken in that city to prevent the spread of pauperism and at the same time to care for the poor.

He advocated a work test for both sexes, but said that in Boston no such test could be practical as to women.

The thanks of the Association were re- turned to Rev. Dr. Hale for his admir- able address.

The President was authorized to call meetings of the Association if necessary.

There being no further business the meeting was then dissolved.

ALL that a man needs is the enthusiasm with which one works with God, when he fairly sees that God has intrusted to him one detail of the business of bringing in his kingdom.

THE WESTMINSTER WORKING WOMEN'S HOUSE.

BY DORA L. WOOLMAN.

"UNEMPLOYED!"—the word has gained a new significance in London. Visions of a mob of unkempt, ragged objects rise before us, tales of starving, white-faced children dying by inches come to mind, and predictions of a great catastrophe—desperate masses rising up against all whose better circumstances excite a feeling of envy—seem only too likely to be fulfilled.

What is to be done? Work must be found, but how or where? One expedient which has proved a benefit to a small portion of the needy community might well be multiplied and increased. This is the *Westminster Working Women's House*. Though similar efforts have been made and several of its different departments of work carried on separately or together, it stands, I believe, alone in combining all under one roof.

Under the shadow of Westminster Abbey, the Houses of Parliament, and various other neighboring national monuments are some of the most miserable courts, swarming with squalid inhabitants and cursed with the most popular of low-class public houses. This state of affairs is probably a remnant of the days when fugitives sought sanctuary in this favored spot. Kind-hearted new-comers to the respectable portion of the district are often discouraged from schemes of usefulness by the overwhelming poverty and misery. But more experienced workers can compare the present condition to past times, before the honored names of Shaftesbury and Peabody had become inseparably connected with improvement, and the sea of troubles was allowed to take its course with scarcely any friendly breakwaters to protect the foundations of peace and comfort in working-class homes.

Progress is unquestionable, though it seems far too slow. Very gradually has the fact become conviction that the most satisfactory charity is helping people to help themselves.

With this object, the Charity Organization Committee of St. George's, Hanover Square, instituted the Working Women's House, which should offer advantages to women and girls irrespective of their church or creed. It is managed by a committee, different ladies superintending the several departments.

The Employment Registry provides work for domestic servants and charwomen, free of charge, the employers paying one shilling registration fee and one shilling more when suited. Behind the office is a room where orders for all kinds of plain needle-work are executed at fair prices. A nursery or *crèche* on the premises makes it possible for mothers to be earning money with a quiet mind, who would otherwise be tending a little hungry baby at home or leaving it in the charge of some youthful nurse, unequal even to the care of herself. A second room is given up to making smocked frocks. Skillful, practiced fingers are required to turn out the pretty little garments which make this department the most attractive to a visitor. New hands are taught this means of livelihood and often, in a very short time, become qualified to earn good wages in some of the first-rate shops.

The rest of the house is given up to dormitories for servants out of place, or girls who need elementary training before going out to service. Classes for them are held on several days of the week, and, in many cases, a month or two effects a transformation; they go out clean and

tidy, with some new and improved ideas on the subject of manners, order and discipline. These inmates pay small fees for their board. The benefit that this accommodation affords may be seen from an extract from the sixth annual report, published last year: Several interesting cases have been received this year, of whom two may be mentioned here. A. K., a girl of fifteen, father dead, mother in the Brighton work-house, was brought to London by a woman who kept a low public house in York street. They quarrelled, and the girl was turned out-of-doors. A neighbor kindly gave her a night's shelter, and brought her round next morning to the Working Women's House. She was a thoroughly undisciplined little creature, but had done no real wrong, and soon responded to kindness. She has been sent on to a Home in Folkestone and is doing very well. A. S., a young woman of superior education, had made an unfortunate marriage, and was deserted by her husband. A lady discovered her in the work-house with her baby, and placed her in this Home until some

opening could be found for her. Eventually she obtained the post of matron of a small Home in Holborn, through the intervention of the Sisters of the House of Charity, Soho.

Besides the daily or weekly routine of work already mentioned, this house is the headquarters of a branch of the Women's Union of the Church of England Temperance Society, which provides lectures on practical subjects once a fortnight and occasional entertainments. There is also an Emigration Department.

"Men must work and women must weep," was Charles Kingsley's pathetic reason for the three fishers sailing away to the West, even when the moaning harbor-bar gave only too faithful warning of danger. This division of labor and sorrow is at present more impartial in the great cities. Men and women must both work when work is to be obtained, and the weeping may be lessened by those who are endowed with a kind, unselfish disposition, talent for organization, or the means of supporting or assisting such an institution.

THE TEMPERANCE TEMPLE.

A MOVEMENT is now on foot to erect a building in Chicago worthy the great cause and grand constituency of the Woman's Christian Temperance Union. Miss Willard, in writing of it, says: "It is time we dwelt in our own house; time that the temperance idea materialized in a Temple worthy of it, one which, by its plan and purpose, might set an example to all the world. Much as I have desired it, I always knew that it was not my calling to erect a building for the National W. C. T. U. My lines of thought were foreign to the undertaking; my enthusiasms were elsewhere expended. The same is true of all our

women. There is but one who feels the call, and who, in clear and steady tones, keeps saying, '*Let us arise and build.*' I have many times heard her declare: 'I solemnly believe that I am called to build a temperance temple for God's glory; as much called in these modern days and this new land as Solomon was in ancient times.' As is well known, this woman's name is Mrs. Matilda B. Carse (145 Ashland Ave., Chicago), whose well-established character and well-ascertained successes in the past are the best guaranty for this crowning endeavor of her life—the rearing of our Temple of Temperance."

A site for this Temple has been secured in the very center of Chicago, on Dearborn street, opposite the post-office, with a frontage of 166 feet. It takes in the block running from Jackson to Quincy streets. It is proposed to erect on this one of the most unique buildings in the country, to be used in the first place as headquarters for the National W. C. T. U., Temperance Library, Training School and Hall, which is to be to the Temperance reform what Westminster Abbey is to England's great celebrities. Here, also, will be located their Publication House, whose presses this year will turn out at least 50,000,000 pages of temperance literature.

In the second place it is intended that this building shall be a source of revenue to the W. C. T. U. Its immense area and great height (twelve stories) will give space for hundreds of offices, which will bring in a princely revenue, enabling the society to push on to success their forty lines of work, that are now languishing for want of funds. Miss Willard says, "It will help us aid all states that strive for Constitutional Prohibition, multiply our local Unions, and send the healing leaves of our literature to the ends of the earth. It will embody the blessed idea of the Crusade, and stand like a Pharos of righteousness guiding bewildered souls to Christ and His gospel."

The general plan is this: as soon as the \$100,000 stock has been subscribed for, \$600,000 bonds in five tens, and ten twenties, will be issued, bearing four per cent interest. Those who have purchased the stocks will exchange them for bonds; in this way the stock will be all bought up and held by the incorporators for the National W. C. T. U. until such time as the rental from the great building,

and gifts from the temperance people of the nation will have paid up the bonds, then it becomes the property of the National Union and the society will be sole owner of the building with no interest to pay. The subscriptions of \$100,000 must first be had, to start the enterprise, but the basis of the plan is the *rental to be derived from the building itself*, for it is to be not only a Temple of Temperance, but must yield a large revenue to the National W. C. T. U.—certainly not less than \$100,000 per year—by reason of the fact that it will be so planned as to furnish a large amount of office room to be *rented out* at regular rates.

When the time arrives that the Temperance Temple, through gifts and the income from the building, shall have paid off all the stock and bonds, and the National Society has come into possession of the great income which will be derived from its rentals, they will each year invest a certain amount in temperance literature—just the kind which is needed in the different states to educate the masses. This literature will be divided pro rata among the states, according to the amount each has subscribed toward the building fund.

Stock in the Temperance Temple can be purchased at \$100 a share. The stock will not pay any dividend until the rentals from the building warrant it. The corporation will retain the privilege of buying in the stock any time after five years. They will then pay a dividend of five per cent per annum for the entire time the money has been invested. There will be issued \$500,000 worth of stock and \$300,000 worth of bonds. The bonds will pay five per cent annually. For information in regard to stock and bonds, address Mrs. Matilda B. Carse, 145 Ashland avenue, Chicago, Ill.

GIVE what you have. To some one, it may be better than you dare to think.—
Longfellow.

NATIONAL PENSION FUND FOR NURSES.

BY JOHN WILLIAMS.

THIS is a scheme started in London by Mr. Henry C. Burdett which bids fair to become of inestimable value to a class of men and women who are the very hardest worked and the most deserving amongst us. It is a scheme intending to provide methods by which nurses and other hospital officials, or others employed in kindred institutions, can secure assistance in time of old age or in sickness.

First: it proposes to guarantee a certain minimum pension of £15, £22 10s. or £30 a year in return for quarterly payments, varying in amount according to the sum assured, the age at which payments begin and the age at which the pension commences.

Second: by slightly larger payments it proposes to secure during sickness a weekly allowance of from ten to twenty shillings.

Third: another arrangement provides that two-thirds of the pension can be made payable at the age of fifty, while the remaining third commences ten years later—viz., at sixty.

These three schemes are all guaranteed, but by the help of a bonus fund it is proposed to raise the £15 pension to £26 and to add to the other sums about one-third of their respective amounts. Upon death or withdrawal from the Fund the subscriptions are forfeited, but they may be made returnable by a small increase in the quarterly premiums.

Still another scheme provides a means by which a pension can be provided by a nurse, a matron or sister by a single payment. Inasmuch as there are six separate tables of rates, there is abundant choice of methods for providing against old age. A nurse twenty-five years of age, by the payment of £3 5s. a year from her salary of £25, secures, in case of sickness or accident, an allowance of ten shillings a week, and also on attaining the age of sixty enters on a pension of £15 a year, which in all probability will be increased by bonuses to £26 a year, payable at the age of sixty. An increase of the payment to £4 18s. will secure the same advantages, with the addition of the return of all subscriptions upon death, or on withdrawal before the pension has begun. The Fund is controlled by a society with limited liability; this society to be composed of two groups of members:

First, those who subscribe two guineas a year, or who pay down £25; and, second, those nominated under special conditions by hospitals or other bodies, and who pay either five guineas a year, or a lump sum of £50. The Council will consist of twenty members elected by the society and eight representatives chosen by the annuitants and policy-holders; this secures an adequate share in the management of the Fund to all those for whose exclusive benefit the association exists.

JUST as a dog is born with the intense need for man as his master, so man is born with the intense need for the companionship of his fellows. And just as the masterless dog wanders about disconsolate and utterly miserable, so man, deprived of natural society, feels the inmost wants of his nature in so far thwarted and unsatisfied.

—Grant Allen.

RAMABAI ASSOCIATION.

SINCE the report of the Ramabai Association in the July number of LEND A HAND, the Association has met with a severe loss in the death of Dean Bodley. She was the Pundita's earliest friend in the United States and to the end of her life an unremitting worker in her behalf.

When the Ramabai Association was formed, Dean Bodley was chosen one of the vice-presidents, and letters received only a few days before her death express the greatest interest in every detail of the work.

"The High-caste Hindoo Widow" has an introduction written by her, and the business management of the book has from the first been in her hands. Her sudden death recalled Ramabai from her western trip, on which she had just started, to Philadelphia. It will, in all probability, delay her return to India until later than anticipated. Ramabai had gone as far as Missouri and Iowa with most satisfactory success. Everywhere she was warmly welcomed, and in one city she formed a circle of over 110 members. This beginning of her long-talked-of western trip leads the committee to feel assured that her success will be complete.

About \$15,000 has been paid into the treasury of the Association in the various departments, and several circles have not as yet reported.

The National Educational Convention in San Francisco is announced for July 17th, and as this article goes to press, Ramabai is on her way directly there, where excellent preparations have been

made to welcome her. About 15,000 teachers from various parts of the country will be present, and Ramabai has been asked to address them. After the Convention, it is proposed that she should make a trip to the north and the cities in the interior of the state, coming back again to San Francisco. It is not improbable that she will cross the country again in order to visit the cities which she has been obliged to omit in her interrupted journey westward.

Great credit is due the W. C. T. U., which has arranged the details of her trip. The Union is so admirably organized for work that no other friends of the cause could have planned the journey so systematically and ensured so hearty a welcome to the Pundita.

The publication of Ramabai's book, "The High-caste Hindoo Widow," has been transferred, owing to Dean Bodley's death, to the Women's Temperance Publishing Association of Chicago, with which Miss Willard, also a vice-president of the Ramabai Association, is connected. Letters with relation to it may be addressed to the Pundita Ramabai, W. T. P. Association, 161 La Salle street, Chicago.

The secretary of the Ramabai Association, to whom all correspondence should be addressed, is Miss A. P. Granger, Canandaigua, New York.

Scholarships, gifts and annual subscriptions should be sent to the treasurer, Mr. T. Jefferson Coolidge, Jr., Bay State Trust Co., 87 Boylston street, Boston, Mass.

WE are learning that the greatest efforts of a community should be directed, not to relieve indigence, but to dry up its sources, to supply moral wants, to spread purer principles and habits, to remove the temptations to intemperance and sloth, to snatch the child from moral perdition, and to make the man equal to his own support by awakening in him the spirit and the powers of a man.

REPORTS OF CHARITABLE ORGANIZATIONS.

- BOSTON.** *Channing Home.* Twentieth Annual Report. *President*, Samuel A. Green, M. D.; *Clerk*, Charles P. Curtis. This is not only a home for sick women, but for those who are suffering from chronic and incurable diseases also. Current expenses, \$4,702.52; balance on hand, \$1,296.76.
- BOSTON.** *Citizens' Law and Order League.* Sixth Annual Report. *President*, Elmer H. Capen; *Secretary*, L. Edwin Dudley. The object of the League is "to secure by all proper means the enforcement of the restrictive features of existing laws for the regulation of the liquor traffic. Current expenses, 13,921.76; balance on hand, \$192.32.
- BOSTON.** *Girls' Friendly Society for America.* *President*, Miss Edson; *Secretary*, Mrs. Alfred Evan Johnson. The object of the society is to bind together for sympathy and prayer, to encourage purity, dutifulness, faithfulness and thrift.
- BOSTON.** *Children's Island Sanitarium.* Second Annual Report. *First Director*, E. E. Hale; *Treasurer*, John Rindge. This is a home for poor children who need a change for a few weeks to the sea-shore. Current expenses, \$5,494.63; balance on hand, \$476.73.
- PROVIDENCE, R. I.** *Women's Board of Visitors to the Penal and Correctional Institutions of the State.* Seventeenth Annual Report. *Chairman*, Eliza C. Weeden; *Secretary*, Emily A. Hall. The members visit the different institutions and endeavor by personal effort and reports to remedy existing evils and to advance the moral and physical condition of the inmates.
- BOSTON.** *Overseers of the Poor.* Twenty-fourth Annual Report. *Chairman*, Thomas F. Temple; *Secretary*, Benjamin Pettee. These officers try to afford relief to the more dependent and suffering class of the population. Current expenses, \$141,592.85; balance on hand, \$2,224.79.
- BOSTON.** *Port and Seamen's Aid Society.* Twenty-first Annual Report. *President*, Rev. Alexander McKinzie, D. D.; *Secretary*, Horace P. Chandler. The society is formed for the improvement of the moral, religious and general condition of seamen and their families. Current expenses, \$34,330.94; balance on hand, \$2,713.98.
- NEW YORK.** *Industrial Education Association.* Annual Report. *Chairman*, Nathaniel A. Prentiss; *Secretary*, William A. Potter. The association makes every effort to further educational reform and advancement. Current expenses, \$44,732.12; balance on hand, \$3,405.03.
- BOSTON.** *Massachusetts Emergency and Hygiene Association.* Fourth Annual Report. *President*, Francis Minot, M. D.; *Secretary*, Miss Ellen M. Tower. The purpose of the society is to give instruction and aid in the laws of health and to prepare people to act wisely when called upon by accident or emergency. Current expenses, \$735.21; balance on hand, \$735.17.

THE glory and happiness of a community consists in vigorous efforts, springing from love, sustained by faith, for the diffusion, through all classes, of intelligence, of self-respect, of self-control, of thirst for knowledge, and for moral and religious growth.

THE SWEATING SYSTEM AT BIRMINGHAM.

OWING to the complaints of the prevalence of sweating in the tailoring system at Birmingham the local branch of the Tailors' Society appointed delegates to investigate and report upon the matter. Their report, which has been despatched to the head office at Manchester, deals with sixty-nine places in various parts of the town where sweating is being carried on. These are estimated to represent only one-half of the dens where such practices prevail. Some of the worst are in the best localities. The difficulties of getting into the workrooms, unless they are entered by surprise, are, according to the delegates, almost insurmountable. The English Jews complain that they are "undersweated," not only by the foreign pauper Jew who is finding his way to Birmingham, but also in some cases by Englishmen. The report concludes:—"The constantly growing evil of sweat-

ing, in our opinion, can only be grappled with by an Act of Parliament which should include the following regulations:—compulsory registration of all workshops by the employers, whether such workshops are the private houses of their employes or are provided by the employer himself; an easy system of registration; a large number of inspectors or sub-inspectors, such inspectors to be thoroughly qualified workmen; and increased power of inspection—that is to say, where an inspector suspects that the Act is being infringed he shall have power to demand immediate access to the workshop, and in case of refusal or unnecessary delay he shall be supported by the police. We recommend that only such foreign immigrants should be allowed to land in this country as can prove that they can earn their livelihood at some specified trade."

NEW BOOKS.

THE Massachusetts Society for Promoting Good Citizenship has published the careful report of its committee upon courses of reading and study. It is admirably thorough and will be of great help to teachers, to clubs and to solitary readers. We should gladly print the whole of it, so completely are its suggestions in accord with the fundamental purposes of this journal.

This special report is on works on civil government. It contains:

I. A list of text-books recommended for schools, each accompanied by a descriptive and critical note, showing the scope and value of the book.

II. A list of other text-books, with notes.

III. A list of brief commentaries and similar books recommended.

IV. A list of less valuable or more

bulky commentaries and books of reference.

The committee says, very naturally, that the division has sometimes been difficult to make. Some works in the second section are placed there not because they are not in themselves excellent works, but because they are not best fitted to serve as text-books in our schools. The prices of the various works are given so far as they have been furnished by the publishers.

The report then goes into reviews, or sketches, of the purpose and method of the following books:

ANDREWS. *Manual of the Constitution of the United States.* By Israel Ward Andrews, D. D., LL. D. Cincinnati: Van Antwerp, Bragg & Co. Revised edition; first edition published in 1874. pp. 348 + lvii. Price, exchange, 60c.; introduction, \$1.00.

DAWES. *How We Are Governed: an Explanation of the Constitution and Government of the United States.* By Anna Laurens Dawes. Boston: D. Lothrop Co. New edition. 1888. 423 pp.

MACY. *Our Government. How it grew, what it does and how it does it.* By Jesse Macy, A. M., Professor of History and Political Science in Iowa College. Boston: Ginn & Co. 283 pp.

MARTIN. *A Text-book on Civil Government in the United States.* By George H. Martin. New York: A. S. Barnes & Co. 1875. 330 pp.

MOWRY. *Studies in Civil Government.* By William A. Mowry, Ph.D. Boston: Silver, Rogers & Co. 1887. 250 pp. Price for introduction, 94c.

NORDHOFF. *Politics for Young Americans.* By Charles Nordhoff. New York: Harper & Bros. Revised edition. 1887. 200 pp. Price to schools, 56c., net.

TOWNSEND. *Analysis of Civil Government, including a Topical and Tabular Arrangement of the Constitution of the United States.* By Calvin Townsend. New York: Ivison, Blakeman & Co. 354 pp. Price, 90c. to teachers.

A Shorter Course in Civil Government. By Calvin Townsend. New York: Ivison, Blakeman & Co. 240 pp. Price, 60c. to teachers.

ALDEN. *Alden's Citizen's Manual: a Text-book on Government for Common Schools.* New York: Sheldon & Co. [Copyright 1867.] 135 pp.

ALDEN. *The Science of Government in Connection with American Institutions.* New edition. By Joseph Alden, D. D., LL.D. New York: Sheldon & Co. [Copyright 1876.] 12mo, 304 pp. Price, \$1.00, subject to discount.

DOLE. *The Citizen and the Neighbor; or, Men's Rights and Duties as they live together in the State and in Society.* By Charles F. Dole. Boston. 4th edition, 1887. 100 pp.

MACALISTER. *Syllabus of a Course of*

Elementary Instruction in United States History and Civil Government. By James MacAlister, Superintendent of Public Schools, Philadelphia. Philadelphia: Burk & McFetridge, printers. 1887. 44 pp.

COOLEY. *The General Principles of Constitutional Law in the United States of America.* By Thomas M. Cooley, LL.D. Boston: Little, Brown & Co. 1880. pp. xxxix + 376. Price, subject to discount, \$2.50 in leatherette, \$3.00 in sheep.

TRUE and DICKINSON. *Our Republic: a Text-book upon the Civil Government of the United States, with a Historic Introduction.* By M. B. C. True and John W. Dickinson. Boston and New York: Leach, Shewell & Sanborn. 1888. pp. iv, 264.

NORTHAM. *A Manual of Civil Government for Common Schools, intended for Public Instruction in the State of New York.* By Henry C. Northam. Syracuse: C. W. Bardeen. 41st edition. 1887. 185 pp. Price, 65c.

ANDREWS. *Brief Institutes of our Constitutional History. English and American.* By E. Benjamin Andrews. Providence. 1886. 275 pp. Price, subject to discount, \$1.80.

FARRAR. *Manual of the Constitution of the United States of America.* By Timothy Farrar, LL.D. Boston: Little, Brown & Co. 1st edition, 1867. 3d edition, 1872. pp. xii + 564. Price, subject to discount, \$3.00.

MEAD. *The Constitution of the United States. With Historical and Bibliographical Notes and Outlines for Study.* Prepared by Edwin D. Mead. Boston: Directors of the Old South Studies. Published for schools and the trade by D. C. Heath & Co. 1887. 45 pp. Price, 25c.; one hundred copies, \$15.00.

[Of service in this connection is the new general series of Old South Leaflets, published by the Directors of the Old South Studies (furnished to schools and

the trade by D. C. Heath & Co., Boston, at five cents a copy or three dollars per hundred). These leaflets, consisting on an average of sixteen pages, are largely reproductions of important original papers, accompanied by historical and bibliographical notes. The following list of the subjects of the first thirteen numbers, already issued, will give an idea of their character. A large proportion of these early numbers, as will be seen, relate to the Constitution and the history of its growth :

1. The Constitution of the United States.
2. The Articles of Confederation.
3. The Declaration of Independence.
4. Washington's Farewell Address.
5. Magna Charta.
6. Vane's "Healing Question."
7. Charter of Massachusetts Bay, 1629.
8. Fundamental Orders of Connecticut, 1638.
9. Franklin's Plan of Union, 1754.
10. Washington's Inaugurals.
11. Lincoln's Inaugurals and Emancipation Proclamation.
12. The Federalist. Nos. 1 and 2.
13. The Ordinance of 1787.]

ELMES. The Executive Departments of the United States at Washington. By Webster Elmes, of the Department of Justice. Washington: Morrisons. 1879. 557 pp.

DOLE. Talks about Law: a Popular Statement of What our Law is and How it is to be Administered. By Edmund P. Dole. Boston: Houghton, Mifflin & Co. 1887. 557 pp.

FORD. The American Citizen's Manual. By Worthington C. Ford. New York and London: G. P. Putnam's Sons. 1886. Two vols. in one, pp. iv, 146, 185. Also as "Questions of the Day," v and vi. Price, list, \$1.25.

HOPKINS. A Manual of American Ideas, designed, first, for the Use of Schools; second, for the Instruction of Foreigners seeking Naturalization; third, for the Use of Citizens. By Caspar T. Hopkins. San Francisco: H. S. Crocker & Co. Third revised edition. 1887. 356 pp. Price, Soc., net.

LAMPHERE. The United States Government: its Organization and Practical Workings. By George N. Lamphere. Philadelphia: J. B. Lippincott Co. 1880. 297 pp. Price, subject to discount, \$2.50.

MILLS. The Science of Politics. By Walter Thomas Mills. New York: Funk & Wagnalls. Revised edition. 1888. 204 pp.

FLANDERS. An Exposition of the Constitution of the United States. By Henry Flanders. Philadelphia: T. & T. W. Johnson & Co. 4th edition. 1885. 318 pp. Price, \$1.25; 33 per cent discount to pupils.

Our readers ought to be much obliged to us, and we doubt not are obliged to us, simply for reprinting this list of books. But readers should understand that the committee has made a short digest of every book, and a statement of its plan. Such an account is given as will enable a teacher or an independent student to judge of the book, whether it will serve him or no.

TECHNICAL EDUCATION IN EUROPE. State Department, United States. Washington: Gov. Printing Office.

WOMAN IN THE PULPIT. Frances E. Willard. Boston: D. Lothrop Co.

A MEMOIR OF EDWARD STEEVE, THIRD MISSIONARY BISHOP IN CENTRAL AFRICA. Robert Marshall Heanley. London: G. Bell & Sons.

THE NATIONAL REVENUES; A COLLECTION OF PAPERS BY AN AMERICAN ECONOMIST, with an introduction and an appendix of statistical tables. Albert Sawyer, editor. Chicago: A. C. McClurg & Co.

SOCIALISMUS UND ANARCHISMUS IN EUROPA, NORDAMERICA. WAHREND DER JAHRE 1883 BIS 1886. H. D. Berlin: R. Wilhelmi.

A SHORT TEXT-BOOK OF POLITICAL ECONOMY; with problems for solution and hints for supplementary reading. J. E. Symes. London: Rivingtons.

